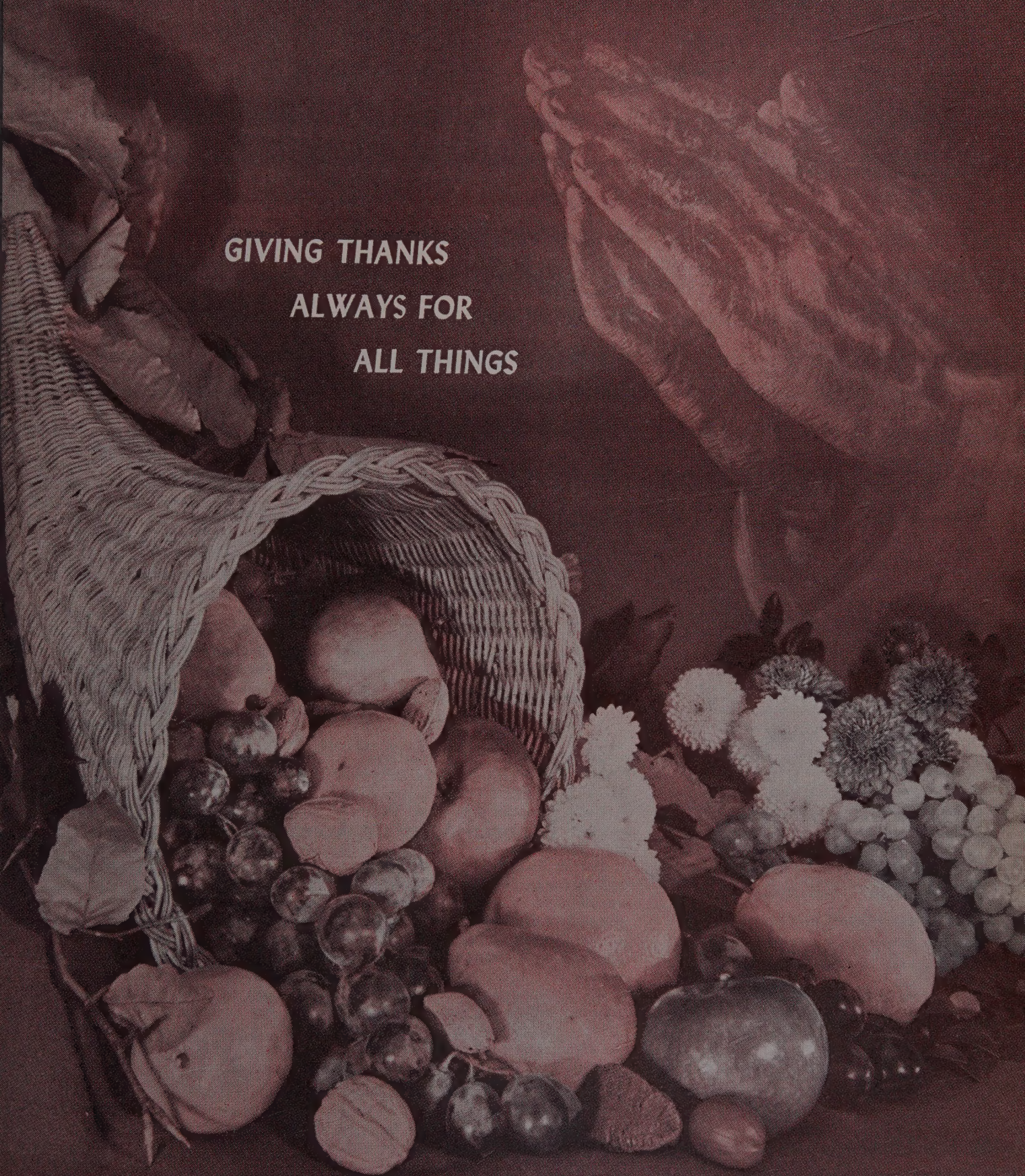


The

November 18, 1958

Lutheran Witness

GIVING THANKS
ALWAYS FOR
ALL THINGS



The Lutheran Witness

Vol. 77, No. 23 November 18, 1958

Contents

News of the Church in the World	3
Ceylon — Where "Every Prospect Pleases"	6
I Sat with 5,000 and One	6
The Church in Macao	7
The Distinctive Marks of the Christian Church	8
<i>By Gilbert T. Otte</i> <i>Pastor, Trinity Church</i> <i>Detroit, Mich.</i>	
WITNESS Comment	10
Guest Editorial	11
Loose Leaves	11
Your Board of World Relief Reports	12
The Tower and the Chapel	14
Proverbs	16
Christian Hymns	16
What's the Answer?	17
Walther League	18
Pro and Con	19
Family Council	20
Committee Report on Resolution 38	
Regarding Loans from Synod's Pension Fund	21
Notices	22
Venture of Faith	23

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Thank You, God!



Thank You, God, for everything!
for winter, summer, fall, and spring.

Thank You
for the big blue sky,
for sun and moon and stars on high,
for the warmth and for the rain,
for the flowers and the fields of grain.

Thank You
for peace instead of war,
for friendly ships that reach our shore,
for planes that fly us through the air,
for cars and travel everywhere,
for wealth instead of poverty,
for an open church in a land so free,
for schools and books for young and old,
for teachers who the truth uphold.

Thank You
for my family dear,
for all its blessings through the year.

Thank You
for our daily bread,
for shelter and for tables spread.

Thank You
for our many friends,
for kindly words and helpful hands,
for songs and laughter in Your ways,
for happy hours and sunny days.

Thank You
for a heart and mind
where God and truth a home can find.

Thank You
for Him who died for me
so I a child of God may be;

Thank You
that You are now my Friend. —

Oh, keep me with You to the end,
And help me live my life for You
Until I come and live with You. —
For heaven's care and angels' wings,
For all the big and little things,

Thank You, God!

W. BECK

Editorial Assistant Accepts M. I. T. Position

Harriet E. Schwenk, WITNESS editorial assistant, on Oct. 17 accepted an appointment as Research Associate on the staff of Dr. Francis O. Schmitt, Institute Professor, Department of Biology, at Massachusetts Institute of Technology.

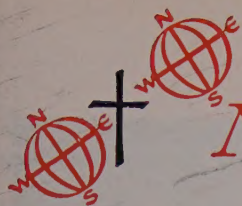
To this important position she brings editorial experience gained during her 21-year association with Dr. Walter A. Maier, first Lutheran Hour speaker and editor of the *Walther League Messenger*. After Dr. Maier's death in 1950

she edited some of his unpublished materials.

A 1928 graduate of Washington University (M. A., 1941), she joined the WITNESS staff in 1951.

Dr. Lewis W. Spitz, chairman of the WITNESS Editorial Board, at a farewell luncheon for Miss Schwenk, remarked that her "witnessing" on the basis of God's inspired Word will continue.

"Now," he added, "you will also witness to your Lord and Savior on the basis of God's book of nature."



News of the Church in the World

Dr. Herzer, Prominent Layman, Dies

Dr. T. O. F. Herzer, 71, of Winnipeg, well-known lay worker for Canadian Lutheran programs in refugee settlement and overseas material aid, died Oct. 7.

A charter member of the Church of the Redeemer in Winnipeg, Dr. Herzer at the time of his death was treasurer of Canadian Lutheran World Relief and chairman of the Canadian Christian Council for Resettlement of Refugees, an organization of which he was a leading founder.

An estimated 35,000 German immigrants have come to Canada since 1947 through Council action under Herzer's leadership. At the Council's sole disposal as refugee ship was the *Beaverbrae*.

Handling large-scale immigration problems was nothing new to Herzer. When in 1923 some 21,000 Mennonites fled the Russian revolution to Canada, he was in the department of colonization and immigration of the Canadian Pacific Railway and had much to do with their settlement in western Canada.

In recognition of his services to his church and his fellow men, Valparaiso University in 1948 awarded him the LL. D. degree. The citation recorded that his had been "one of the most outstanding public services performed in our generation and through his vision and courage hundreds of men and women have been able to face life with a new hope and new determination." In 1953 he also received a Coronation medal from Queen Elizabeth.

Born in Plymouth, Wis., Herzer studied for the ministry at Concordia College, Fort Wayne, and at Concordia Seminary, St. Louis.

After serving a few years as traveling missionary in British Columbia and Alberta, he in 1914 began to work in Canadian Pacific's department of natural resources at Calgary. Here he had conducted English services and founded a new congregation, Mount Calvary.

Later, becoming familiar with the problems of immigrants, he transferred to the railway's department of immigration and colonization and served in Denver, St. Paul, and London, England. In 1925 he came to Winnipeg as general manager of the Canada Coloniza-

tion Association, a CPR subsidiary, and later also organized and managed the Colonization and Finance Corporation. He held both positions until his retirement in January 1956.

An active layman in church affairs, Dr. Herzer served from 1937 to 1940 as Canadian vice-president of the Lutheran Laymen's League.

Dr. Herzer is survived by his wife, the former Martha Detjen of St. Louis; a son, Richard W., of Montreal; and a daughter, Mrs. R. D. Williamson, of Montreal.

Funeral services were conducted on Oct. 9 by President L. W. Koehler in Redeemer Church.



At Concordia College, Edmonton, Dr. Herzer (left) in 1949 reviewed pioneer days with Dr. Schmidt.

O. H. Schmidt Returns To Parish Ministry

After serving for 18 years as Executive Secretary of Synod's Board for Missions in Foreign Countries, Dr. O. H. Schmidt last month accepted a call to Hope Church, Highland, Ill. Installation services were scheduled for Nov. 23.

He had declined a call to Trinity Church, McLeansboro, Ill.

His ministry began 49 years ago in Wetaskiwin, Alta., Can. He and Pastor Herzer were among the pioneer missionaries in western Canada.

Dr. Schmidt also held pastorates in Minneapolis (Christ); Chaska, Minn.; Cincinnati (Concordia); and Valparaiso, Ind.

Only 30 miles from the Lutheran Building, he will be available to the Mission Board for consultation, preaching, and lecturing.

Lutheran Conventions Clear Merger Plans

Two Lutheran conventions last month cleared merger plans for separate new church bodies of more than two and three million members.

Although neither group took steps to unite the two new churches, some observers saw the adoption of merger proposals as a move toward the ultimate goal of one all-inclusive Lutheran Church in America.

American Lutheran Church

The 15th biennial convention of the American Lutheran Church, meeting in San Antonio, Tex., unanimously approved the constitution and bylaws of the new two-million-member denomination to be formed by a merger of their church with the Evangelical Lutheran Church, and the United Evangelical Lutheran Church. The ELC and the UELC gave their approval in conventions held last June.

"The American Lutheran Church," as the new body will be named, will hold its constituting convention in April 1960 immediately after the three merging churches have concurrently held special conventions.

"There are two ways of having a union," said Dr. Schuh, president of the ALC. "One is to get everything in order and have a union in Christ out of which life will flow unceasingly from Christ. The other is to have a union and find out what is implied later with all its trials and difficulties. We are trying to have a union on the first basis."

Dr. Paul C. Empie, executive director of the National Lutheran Council, told the delegates that the NLC or a similar co-operative agency will still be necessary after the two major Lutheran mergers now under way are consummated.

"So long as we do not have complete Lutheran unity," he declared, "we may often find times when because of doctrinal convictions we must say No in certain areas of co-operation."

"But let's not stop there," he added. "Rather let us find out why we must say No and then have conversations as to what must be done to overcome the obstacles." The NLC can become the forum in which these conversations can take place, he said.

The convention also instructed its two theological schools, Evangelical Lutheran Theological Seminary at Columbus, Ohio, and Wartburg Theological Seminary at Dubuque, Iowa, to charge ministerial students tuition, beginning next September. The total of all educational fees, plus tuition charges, is to be limited to \$150 per year.

Earlier the convention approved separation of the Columbus seminary from Capital University. The two schools, under joint administration for more than a century, will begin operating as separate institutions next July 1.

Tax support for parochial schools and the teaching of denominational tenets in public schools were opposed in a statement adopted by the convention. At the same time the ALC stressed that "teaching about religion" belongs in the school curriculum.

"Teaching about religion . . . is part of the educational content parents properly may expect of their public schools," it said. Such teaching, according to the statement, would embrace the contributions of religion to culture, at whatever points such material normally would enter the curriculum.

United Lutheran Church in America

At Dayton, Ohio, the 21st biennial convention of the United Lutheran Church in America overwhelmingly approved the proposed merger of the ULCA with the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church (Suomi Synod), and the American Evangelical Lutheran Church.

The new body will be known as the United Evangelical Lutheran Church in America. Some 80 per cent of its 3,000,000 membership will come from the ULCA. Discussion of the merger plans took up a major part of the convention. There was no debate concerning the joint statement on doctrine.

The only exception was the spirited discussion on the proposal banning ministers ordained by the new church from membership in secret societies. However, this major roadblock was avoided when the delegates overwhelmingly upheld the commission's proposal: Laymen and clergymen ordained before the merger is consummated will not be banned from belonging to lodges and other similar groups.

By June 1959 the 46-member Joint Commission on Lutheran Unity is expected to have the constitution and bylaws ready for submission to the conventions of the four negotiating bodies. The Augustana and Suomi groups will

meet in June, the AELC in August, and the ULCA in October.

If approved, the constitution must be ratified by at least 22 of the 32 synods of the ULCA, but no further action is needed by the other three bodies.

The ULCA Board of Publication reported that the church's news magazine, the *Lutheran*, is operating at an annual loss of \$126,000 and urged the church to subsidize the deficit. For the past several years, it added, the Board has provided \$55,000 annually to help subsidize the church paper, which has a circulation of more than 194,000.

Delegates also approved a request by the Board of American Missions to borrow \$8,000,000 to help finance a three-year \$24,350,000 church-extension program.

In 1957, the Board of Higher Education reported, enrollment in the church's 14 colleges and 10 seminaries reached an all-time high of 16,218 — an increase of 6.5 per cent over the previous year.

Subdivision Developer Helps Serve Synod's Civilians Overseas

Working on a freewill basis, Ferd E. Gast, 44, a St. Louis contractor, will assist Synod's Armed Services Commission in ministering to military dependents and civilians living overseas.

The new "Assistant for Civilians Overseas" will serve under the direction of Chaplain Kenneth L. Ahl, the commission's executive secretary.

Mr. Gast, who specializes in developing subdivision tracts, believes that a layman should devote a considerable amount of his effort to the Lord's work.

Extensive travels abroad and interviews with missionaries in foreign countries indicated to him a need for aug-

menting the Commission's ministry to military dependents and civilians living overseas.

In this phase of its work the Armed Services Commission seeks to strengthen Lutheran Christians wherever they may be stationed through a personal ministry, through family worship, and through devotional literature.

Through worship and fellowship the commission hopes to encourage them to complement the mission effort of our church.

(Former Air Force Chaplain Bernard Danner, now stationed at Frankfurt, Germany, serves military dependents and civilians of our church in Europe. Sunday School by Mail is also available to those who request it.)

A graduate of the St. Louis University School of Commerce and Finance, Mr. Gast has been president and elder of Webster Gardens Church in suburban Webster Groves, Mo., and teaches the adult Bible class.

He was chairman of the recent Greater St. Louis PTR mission and a member of Synod's Urban Advisory Commission. He is a member of Synod's Full-Time Bible Institute Planning Commission and president of the Saint Louis Lutheran Bible Institute.

Mr. Gast joins the Armed Services Commission in encouraging all members of the church to notify their home pastor of dependents and civilians currently living overseas so that this information may be forwarded to the Commission's office at Washington.

NLEMA Elects Officials

At its September meeting in Minneapolis the National Lutheran Editors' and Managers' Association elected the following officers:

Managers' Section: President, E. M. Laitala, Hancock, Mich., manager of the Finnish Lutheran Book concern; vice-president, Dr. O. A. Dorn, Saint Louis, general manager of Concordia Publishing House; secretary, William Pepper, Philadelphia, of the United Lutheran Publishing House; treasurer, Dr. Birger Swenson, Rock Island, Ill., manager of the Augustana Book Concern.

Editors' Section: President, Dr. Lorenz F. Blankenbuehler (Missouri Synod), St. Louis, editor of the *LUTHERAN WITNESS*; vice-president, Dr. Albert P. Stauderman (ULCA), Philadelphia, associate editor of the *Lutheran*; secretary, Rev. William H. Gentz (ELC), associate editor of the *Lutheran Herald*.



Ferd E. Gast (left) discusses overseas work with Chaplain Ahl.



Deaconess Marilyn Siewert

Deaconess Siewert Leaves for Nigeria

Deaconess Marilyn Siewert, a 1958 graduate of the deaconess school at Valparaiso University, on Oct. 6 left New York for Obot Idim, Nigeria, West Africa.

Commissioned in her home church, Emanuel, Milbank, S. Dak., the 23-year-old deaconess will teach children of the Synodical Conference missionaries serving in the Obot Idim field.

During her four years at the university Miss Siewert received field-work training at Bethesda Lutheran Home, Watertown, Wis., and at the Brook Farm Children's Home, West Roxbury, Mass.

Her parents are Mr. and Mrs. Ray Siewert of Milbank. She has two teenage sisters.

Lutheran Artist Designs Conservation Stamp

Rudolph Wendelin, U. S. Department of Agriculture's staff artist assigned to Forest Service, executed the original art work for the nation's first Forest Conservation commemorative stamp.

A member of Our Savior Lutheran Church in Arlington, Va., "Rudy" is "a tireless worker in his congregation and a member of the Lutheran Laymen's League," according to Miss Olinda M. Roettger of Synod's Public Relations office in the capital.

On October 27, first day of issue for the 160 million new four-cent Forest Conservation stamps, Mr. Wendelin attended first-day cancellation ceremonies in Tucson, Ariz. First-day cancellation portrays the head of "Smokey the Bear" and the slogan "Keep America Green."

Called "Mr. Smokey" by his co-workers because he is the artist of "Smokey the Bear," Mr. Wendelin has specialized in illustrations of forest conservation.

Last year the Department of Agriculture presented him with the Superior Service Award for outstanding excellence in the field.

Produced in yellow, brown, and green on the Bureau of Engraving's new Giori press, the stamp commemorates the 100th anniversary of the birth of Theodore Roosevelt, one of America's earliest conservationists, and salutes the many private and public organizations and agencies which have contributed to the progress of forest conservation in the U. S.

"The stamp stresses all-over forest conservation, depicting new growth of young trees, harvesting of mature timber, home and shelter for wildlife and birds, and protected watersheds," says the artist.

Briefly Told

No Women Deputies. For the fourth time the Protestant Episcopal Church has denied women the right to serve in its House of Deputies. The 59th triennial convention rejected a constitutional change that would qualify "lay persons" instead of "laymen."

"Martin Luther" on TV. Twenty television outlets in the U. S. had showings of the *Martin Luther* film in connection with Protestant Reformation observances. The film is currently being shown in 15 other cities.

For Blind Children. Synod's Board of Missions for the Blind is planning to have the Christmas copy of *My Devotions* embossed in Braille and sent to all children who now receive the Braille Sunday School Lessons from the Lutheran Library for the Blind.

Favor Integration. Of the 765 Protestant ministers in the 17 Southern states answering a *Pulpit Digest* poll, four of five favored compliance with the Supreme Court's order for racial integration in public schools. Most of those who wanted segregation would seek legal means to sidestep the court decision. Only three per cent favored open disobedience.

Woman Banker. Amelia Schirmer, assistant vice-president of St. Louis County National Bank, Clayton, Mo., and member of Bethel Lutheran Church in University City, is the editor of the *Woman Banker*, the official publication of the National Association of Bank Women.

Home for Aged. The Evangelical Lutheran Church dedicated a \$200,000 home for the aged at Alexandria, Minn., to the memory of the late Knute Nelson, U. S. Senator, 1895 until his death in 1923. Called "Norway's greatest emigrant," Senator Nelson had been governor of Minnesota and Congressman. Former Governor J. A. O. Preus, who served as Nelson's secretary, gave the eulogy at the dedication on "Knute Nelson, the Christian Statesman." The new home for the aged adjoins Nelson's former home, bequeathed to the ELC.



L.—r.: Artist Wendelin, Miss Olinda M. Roettger, and Rev. Norman Temme, newly appointed associate director of Synod's Board for Public Relations



Missionary and Mrs. James Fergin and son Thomas leave U. S. A. for Ceylon.

Ceylon—

Where "Every Prospect Pleases"

Have you ever heard of Ceylon? Of course you have! You've sung "From Greenland's Icy Mountains":

*What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases
And only man is vile. . .*

If you don't recall these lines, you've probably heard of Ceylon tea.

The hymn and the tea belong to this story of our mission to Ceylon, where Synod entered in 1923.

I have been on the Island only two weeks—two full busy weeks! This week Missionary Suehs, Rev. Philipdas, and I visited two tea estates; tomorrow we shall conduct services at two more.

Last night we held evangelistic services on a tea estate about 45 miles from Colombo. The setting of the first service was a clearing beside a Hindu temple. The light from a candle near the Hindu idol flickered on the faces of those who heard the Gospel of Jesus Christ.

About 200 adults and children who crowded into this clearing listened intently as Philip told the Good News. Even the Hindu priest stood in the background and listened.

More than 350 persons came to the second service, held in a schoolhouse. There wasn't room under the roof of the open-sided building, but they clustered outside to see and hear.

Indeed "every prospect pleases and only man is vile" in Ceylon. It's a beautiful country. But without the Gospel, the Ceylonese have so little to give them peace and joy in this life and nothing to offer them hope for the life to come. We pray that the Lord will give increase to the seed that is being sown in their hearts.

Colombo, Ceylon JAMES FERGIN

I Sat with 5,000 and One

From 63 nations and from every part of Japan about 5,000 delegates poured into Tokyo to attend the 14th World Convention on Christian Education, August 6—13.

The convention was sponsored by the World Council of Christian Education and Sunday School Association, a council which grew out of the World Sunday School Convention, organized in 1889. The WCESSA is made up of independent national church bodies throughout the world. The Lutheran Church—Missouri Synod is not a member.

Hushed Silence. I attended the convention as an unofficial delegate on behalf of Synod's Board for Parish Education. In addition to the 5,000 delegates, 10,000 visitors helped fill Tokyo's ultramodern Metropolitan Gymnasium for the opening meeting.

A hushed silence fell over the multitude as floodlights focused upon the huge convention banner and the white cross of the risen Christ. In that moment the convention theme left its mark upon the heart of every person there: CHRIST IS THE WAY, THE TRUTH, THE LIFE.

It was truly inspiring when that vast throng arose to sing the convention hymn: "All Throughout the World We Stand, 'Neath His Cross Today."

5,000 and One. Speakers emphasized that 5,000 Christians were gathered in a non-Christian land. Later in the convention Dr. G. P. Charles, general secretary of the Burma Christian Council, said: "There are 5,000 here, but there must be One more—Christ our Lord. If that One Person were not here, we could do nothing. Let us make this the convention of 5,000 and One!"

Cut-Flower Civilization. Christian leaders described the tremendous problems the Christian Church must face today. One speaker said: "Today we are living in a cut-flower civilization. We have been trying to maintain Christian standards which have been cut off from Christian rootage."

Other speakers told of the steady denaturing of man. He is lost in speed, in secular emphasis on things, in the clutches of super-organizations. We heard many stories about bitter conflict, hatred, racial prejudice, atheism, immorality, poverty, uncontrolled nationalism, persecutions, and cold totalitarianism.

With the voice of ringing conviction Dr. Homrighausen, Dean of Princeton Theological Seminary, asserted: "This is

a great day of promise. The soil of humanity has been plowed up for the sowing of the fertile seed of the Word."

A Big Question. "But," asked a trembling Japanese girl who survived the Hiroshima bombing, "how can we make Christ real to the people of this generation?" This is the big task for Christian education.

"The work of Christian education is not the work of a group of trained specialists but of the whole church," said Rev. H. A. Hamilton of Brighton, England.

"Groups of members must be taught by specialists to reach out and shout from the housetops, and this is no swivel-chair operation."

Real Christian Education. One could notice the overemphasis on this world and the conspicuous silence about the coming Day of Judgment. One wondered whether the convention was stimulating educators and lay witnesses to establish an earthly kingdom of Christ rather than to preach clearly the whole Word of God, that people be convicted of sin and be reborn of the Gospel of Christ into His heavenly kingdom.

It took Dr. Tammisto from Lutheran Finland to say: "Christian education is not a religion of the Law and of works, but it is the appropriation and utilization of God's grace in Christ Jesus through His appointed means. These bind people into one life and activity in Christ—not by church programs and church-related activities."

Moving Memories. The convention passed no resolutions and made no exciting decisions. It did send people back home with moving memories. My own children still hum the tune of the convention hymn. My oldest boy remembered from Dr. Kagawa's message: "Be born of Christ and have the mind of little children."

No one can forget the erect figure of elderly Dr. Dibelius of Berlin or the gracious charm of Dr. Helen Kim of Korea and a host of others who have experienced the conquering power of Christ in a hostile world in the heat of hostility.

From this convention will radiate throughout the world a wider concern for the needs of man and a deeper commitment to Christ, man's only answer. We pray that this can be said for man's spiritual as well as for his physical needs.

PAUL HEERBOTH
Yokohama, Japan

THE CHURCH IN MACAO

ANOTHER LINK BETWEEN CHINESE AND AMERICAN CHRISTIANS

Through the Christian witnessing of a converted prisoner living in Hong Kong, Synod's mission in Macao was started in 1951.

On this year's Chinese Mid-Autumn Festival, September 27, St. Paul's Lutheran Church and School was dedicated in the Portuguese colony off the southern coast of China.

The congregation paid for half the cost of the chapel furnishings, and Lutherans in America the other half.

"In this building the love of the Chinese Christians is further linked with that of the Lutherans in America, whose contribution made the building possible," Pastor Roy Karner, supervising missionary of Synod's work in Macao, stated in his dedication sermon.

Rev. Titus Lee — one of the two native pastors of the church in Hong Kong and Macao — officiated.

Before the service began, Mel Kiesch-

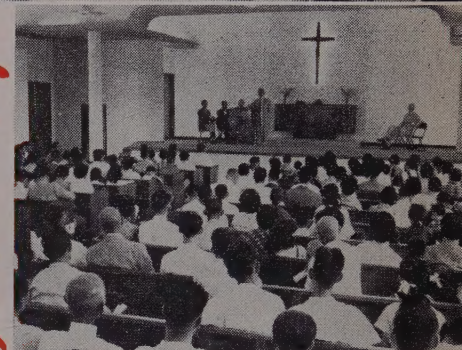
nick, co-ordinator of our Lutheran schools in Hong Kong and Macao, introduced Alexander Mario de Silva, Macao's Director of Education, who unveiled the name plaque.

St. Paul's Church lists 100 communicants and enrolls approximately 500 in various instruction classes.

The chapel, seating 500, is located in the heart of the densely populated colony. Built through a synodical grant of \$45,000, the structure contains, in addition to the sanctuary, six classrooms, a large meeting hall, and staff quarters.

Rev. Paul Chang, one of the pastors of True Light Lutheran Church in New York City's Chinatown, was an evangelist in the Hong Kong mission before he went to New York. Early in his service to the mission he preached the Gospel in Macao.

Hong Kong GEORGE WINKLER



榮耀歸於上帝

Rev. Titus Lee rides a pedal cart. His wife is still behind the Bamboo Curtain.

More than 500 worshipers attended the dedication. L.—r. on platform: Andrew Chiu, interpreter; Martin Chiang, native pastor; Revs. Roy Karner, preacher; Titus Lee, officiant; Elmer H. Thode, chairman of Hong Kong and Macao Conference.

Near the end of this main street, with a towering Communist propaganda arch, stands St. Paul's Church and School.

Facing the South China Sea, the 30-foot concrete cross on St. Paul's Church is set in a framework of stained glass.





The Distinctive Marks of the Christian Church

By GILBERT T. OTTE

*She's dear to me, that noble Maid,
And I can ne'er forget her.
Honor, praise, awe, and love she claims;
My heart all these accords her.*

So Martin Luther sang of his beloved spiritual mother, the eternal Church — militant on earth, triumphant in heaven.

In the Nicene Creed we acknowledge the distinctive marks of the Church: "I believe one holy Christian and apostolic Church."

The oneness of the Church, the holiness of the Church, the universality of the Church, the sovereignty of the Church of all believers in Christ are of God's making.

The one holy, universal Christian and apostolic Church has her roots in every place where the means of grace are in use, for "the kingdom of Christ exists only with the Word and Sacraments," Apology of the Augsburg Confession, Art. IX, 52.

If we want the Church to be in our congregations, we must make provision for the ongoing use of the divine means through which Christ works in human hearts, so that He becomes their very life.

Apart from Christ the Church does not exist, and the congregation forfeits every claim to the name *Christian*. Everything hinges on what relationship is held to Him.

The Church Is One

The Church in which each of us confessing the Creed says "I believe" is but *one*, for "all believers are a communion of saints or one spiritual body whose one and only Head is Christ." The Church consists only of such as believe they have God's forgiveness of their sins for the sake of the atonement brought by Christ on Calvary.

Holy Writ defines the Church as the body of Christ, the bride of Christ, the one fold of the Good Shepherd. The Church has Him as her perpetual Head and not some substitute, such as a human regent, a national parliament, a council of churchmen which can err or falter. The Christ whom the Church confesses to all humanity as the Son of the living God is the Rock on which she stands, 1 Cor. 3:11; Matt. 16:18.

It is in the interest of the Church as the apple of His eye that God governs the world. He leads His Church through to eternal victory.

Between the Church and God stand no human mediators, no Mary, no Peter, no apostle or other man or woman however worthy. By reason of their faith in Christ all Christians have immediate access to God. "Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation," Rev.

5:9, is the *leitmotiv* in the symphony with which heaven resounds.

The Church Is Holy

Why is the Church called *holy*? "Because she is the communion of saints made holy by faith in Christ and because she serves Him with holy works." We are "a holy . . . people," 1 Peter 2:9, because Christ took our place on the cross and there accepted the full punishment of God for our sins and so won for us full and final forgiveness. Without this forgiveness of sin no man can be saved. Sin separates from God. Christ, and Christ alone, took this roadblock from our path to perfect blessedness. He died for our sins. This was ever on the apostles' lips and on their penned parchments, the New Testament.

Because of Christ, God regards us as holy and righteous. There is no condemnation to them who are in Christ Jesus, Rom. 8:1.

The Church stands like a virgin bride before God. She busies herself with holy work, the Holy Spirit sanctifying each believer to overcome sin, to walk in love toward God and man, and to offer up spiritual sacrifices acceptable to God by Jesus Christ, 1 Peter 2:5.

The Church Is Universal

Moreover, the Church is *universal*. She is to be found among the various denominations, among all races and nations which the Gospel has reached. The Church is invisible to the human eye because she consists only of the true believers in Christ. No man can look into another's heart to see if he believes.

Sixty generations after Christ we still say, "I believe in the holy Christian Church, the communion of saints." We do not say, "I see this Church"; though I do see the church building in which the Church worships; I see a congregation; I see a (Roman, Reformed, Lutheran) denomination — these scaffolds behind which God's real Church is rising. I certainly believe there are some true Christians in the world, but I cannot infallibly identify them all; to take a census of them is impossible.

God alone knows who is a true Christian and who is only an impostor, a hypocrite, 2 Tim. 2:19. On the Last Day He will reveal who were sheep of the Good Shepherd and who were goats.

The Church Is Sovereign

The Church is *sovereign*. She knows and worships the one true God, who in His grace and wisdom has determined upon one way of salvation, Rom. 3:23 ff.

All true children of the Triune God hearken unto the Voice, the Word of their heavenly Father, and His Word knows no change.

God is ever the same, and those who in each generation become heirs of salvation believe the same: "I believe that Jesus Christ is my Lord and Savior, who has redeemed me from all my sins with the blood of His cross. Without Him I am lost; with Him I am eternally saved."

The Church Is Apostolic

The Church is *apostolic*, authoritative, the handmaiden of God — not the footstool of men — because she has the saving faith and doctrine which God wants all men everywhere to embrace.

Only she is divinely commissioned to teach all nations religion, only she is authorized to be the spiritual home of the whole human race, the mother of all who in time and in eternity claim God as their Father and the Father of the Lord Jesus Christ.

Her apostolic character does not hinge on the unbroken succession of her pastors, but on the unchanged truth which she, as a living torch in a darkening world, is to transmit to men from generation to generation that they may be eternally saved. "Whoever will be saved," according to the Athanasian Creed, "before all things it is necessary that he hold the catholic [i. e., universal, Christian] faith, which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly."

The Church is divinely authorized to preach the Gospel, to administer the Sacraments, to exercise church discipline, Matt. 28:18; Mark 16:15; John 20:23.

The absolution pronounced by the Church is no mere pious wish or hope, but the effectual bestowal of God's forgiveness upon the penitent believer in Christ. Not Peter alone, not the other

apostles alone, but every believer in Christ has this power of absolution, Rev. 1:6. However, believers banded together as a congregation delegate the public exercise of this power to their pastor, 1 Cor. 4:1; John 20:22 f.; 2 Cor. 2:10.

"To Me and All Believers"

Some people fancy that a time is still to come on earth when all this will be plain to see, when all men will embrace the Christian faith and will live in love and unity under Christ in one visible church body.

Let not the words of the Church's Head be confounded: "My kingdom is not of this world," John 18:36. "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God is within you," Luke 17:20, 21.

The New Testament epistles reveal disunity in the visible church before the end of the first century. Soon thereafter Christians were divided into isolated camps, and to this day many hold to false views, though as early as the third century the creeds defined what general Christendom, guided by Holy Scripture, believed.

The work of Luther was not to divide but to unite Christendom in the original Biblical faith and doctrine. The Roman Catholic hierarchy would not give up its false doctrines and practices.

Among Protestants today the airing of faith and doctrine is a delicate sore spot. Many of them would rather work together as though they were fully agreed than bring about the restoration of the full truth and the repudiation of all error. But hasn't the Church to deal pre-eminently with the pure Christian faith and doctrine?

Outside the one, holy, Christian, and apostolic Church — the family of God's children in Christ — there is no salvation, for it is in the Church that God "daily and richly forgives all sins to me and all believers." How imperative to be and remain a member of the one, holy, Christian, and apostolic Church by sincerely believing in the Savior whom God has provided!

Our Lutheran Church, by the grace of God, has the Word and the Sacraments, through which God works; Christ and His salvation; and fellowship with all who believe in Him. With these in increased use we can regain a sense of oneness, of being grafted by the same means of grace into the same Christ for the same salvation. Loyal to our own church body as stewards of God's revealed truth, we share this treasure with others, that they, too, may ever be in Christ.

In this series on "The Church"
the third article

THE TREASURES OF THE CHURCH

by George Beiderwieden, Sr.

will appear in the

December 2 issue of

THE LUTHERAN WITNESS

WITNESS COMMENT

Pope John XXIII

After more than 500 years the Roman Catholic Church once again has a pope whose name is John. The new pope is said to have chosen this name in honor of John the Baptist. The name John signifies that God is gracious. Millions of faithful Roman Catholics will regard the choice of this name appropriate, for to them the pope is a gracious gift of God.

Though for some centuries the name John was very popular in the papacy, the last two Johns proved embarrassing to the church. John XXII (1316—1334), one of the prisoners in the so-called Babylonian Captivity, did not reside in Rome but at Avignon in France. He was accused of heresy by Dominicans and Franciscans and by the University of Paris. The Inquisition burned some of his more troublesome critics.

The former John XXIII (1410—1415), one of the most infamous of men, called the Council of Constance (1414—1418). Although an effort was made to distract attention from the evils of the papacy by directing attention to the teachings of John Huss, the Council ungratefully deposed Pope John. It also burned John Huss and his friend Jerome of Prague.

By designating himself as John XXIII the new pope marks the previous John XXIII as an illegitimate pope, who had no right to be included in the long line of papal Johns. As a man he is said to be much better than the discredited John. No doubt he is. Since the Lutheran Reformation it would be extremely difficult for any man like the previous John XXIII, or even like John XXII, to be elected pope. Roman Catholic public opinion, vexed by Protestant criticism, would not tolerate such a mistake. Luther made a tremendous contribution to cleansing the papacy.

However, the papacy is not to be judged by the morals of the pope but by his doctrine. The new pope, like his predecessors, rejects the Bible as the only source of Christian doctrine and the only authority in matters of faith and life. To the Bible he adds tradition and his own authority as the infallible teacher of the church. Pius XII pronounced the dogma of the bodily assumption of Mary to heaven. What will John XXIII pronounce if he lives long enough?

The pope rejects the doctrine of salvation alone by grace through faith. To grace and faith he adds works; to the redemptive merit of Jesus Christ he adds the merits of the saints. He is bound to the Canons and Decrees of the Council of Trent, which declare: "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified, let him be anathema." (Sess. VI, Can. XII)

But St. Paul says: "All have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24), and again: "By grace are ye saved, through

faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. 2:8, 9). That was Paul's Gospel. To the pope's anathema the apostle Paul, whose theology Luther taught, replies: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8)

The pomp and ceremony of the pope's coronation should be a constant reminder to all Christians that the bishop of Rome has not given up the papal claim of power over all mankind, especially his claim of power over the souls of God's people. In view of this claim Luther declares "that the pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking, to exalt himself above all that is called God, as Paul says, 2 Thess. 2:4." (Smalcald Articles, Part II, Art. IV)

May God be gracious to His people in the Roman Catholic Church, so that they may not be misled by the false teachings of John XXIII, and may He be gracious to His people in the Protestant churches, so that they may not be blinded by the deceptive pomp and glory of the papacy.

St. Louis, Mo.

L. W. SPITZ

"Thanksfeeling" Day

Again the strains of *Come, Ye Thankful People, Come* are running through our minds.

Come — where?

To the dinner table? "Ummm! Naturally!"

To the family get-together? "Count on me!"

To the holiday entertainment? "Wouldn't miss it!"

Most Americans will work the traditional ingredients into their Thanksgiving plans. Many will talk about "feeling thankful." Some will confuse a somewhat overstuffed feeling with "feeling thankful."

For a day of Christian thanksgiving you will want to finish the *Come, Ye Thankful People, Come* refrain.

Come before His presence. Come close to the Giver. See His open hand satisfying your every want. Behold His countenance radiating the love that watches over soul and body. Feel His everlasting arms underneath, uplifting, sustaining.

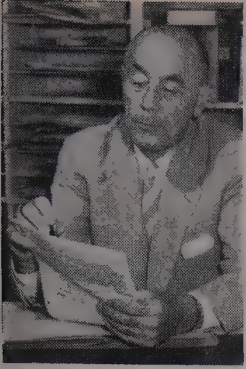
Come into His courts. If you intend to thank God, visit His house and tell Him so. The majority of churches in the U. S. A. will not be open for business on Thanksgiving Day — something that passes our comprehension, considering the real business of the day. But your church, we are confident, will be open.

Enter into His courts with praise. Show that for you Thursday, November 27, is not just "Thanksfeeling" but Thanksgiving Day.

Foundation of Faith

By G. L. WIND

Editor of Juvenile Magazines
Concordia Publishing House



his eye to explain: "It has to stand for a hundred years, Buddy."

The building which was set on his stonework has been standing for more than 50 years, and it seems as strong today as when it was built!

A good foundation has held it up and kept it in place.

Every human life from its beginning rests on a foundation of some sort. If the foundation is good, there's little need for concern, but if the foundation is weak, trouble must be expected.

The one good, strong foundation that should be laid under our temporal human life has to do with the eternal truth and our faith in it. To know God and His saving love in Christ is the sure base — the foundation of faith — on which happy human life is built. Basing

life's happiness on lesser foundations is a stupid and terrible mistake which should be recognized, and guarded against, from the time of earliest childhood.

What our children see, hear, learn, read, do — even what they play at — all adds up to what they will think and believe and build on as they grow up. If all of it rests upon the foundation that they are children of God, saved by Jesus Christ, then life will be a success — a small foretaste of heaven.

But if our children's hopes and dreams are steered wrong (by us) and so become set upon some selfish, earthly considerations, then life, no matter how rich or glamorous it may seem, basically will prove a failure.

That is why we adults want to do such a very careful job in laying the foundation. We want to make sure that our boys and girls are well trained in Christian thinking, Christian learning, Christian reading, talking, and doing.

We want their life to be a success.

It all depends upon the foundation of faith.

Loose Leaves

Rome Cannot Have It Both Ways

The journey to Rome by Secretary Dulles and other officials [to attend the funeral of Pope Pius XII] is not the only precedent in support of the argument that Vatican City is a sovereign state, participation in whose elections is forbidden by American law to American citizens. Of course there are also precedents indicating that Vatican City is the headquarters of a church, and that the pope is its head, for Rome seeks to have it both ways. But the immigration and naturalization law of the United States permits no such ambiguity, and two U. S. cardinals are in danger of losing their citizenship if they participate in this foreign election [of a new Pope]. We hope POAU (Protestants and Other Americans United for Separation of Church and State) will press its point and test the legality of the cardinals' action in the appropriate court. — *Christian Century*

Through the Windshield

As one drives around the state or in his home parish, he sees things and sometimes even thinks some thoughts he would like to share with others. For example: The other day we stopped to look at one of our new churches. But since the doors were all locked, the best we could get was a "through the window" view. Many of our congregations see to it that their churches are open during the day. But it is also true that many only open up for special functions. Maybe it would be a worthwhile project for all our congregations to see to it that their

churches are open during the day for visitors and as encouragement to our members to come to God's house for meditation and prayer — even during the week. One denomination on the American scene boasts that its churches are always "open." Surely the "Church of the Open Bible" can also be the "Church of the Unlocked Doors."

Maybe this should have gone out the "side window" — been lost in the mail — or overlooked by the printer. But since it didn't and you read it, what do you think? — *Montana Messenger*

No Stars

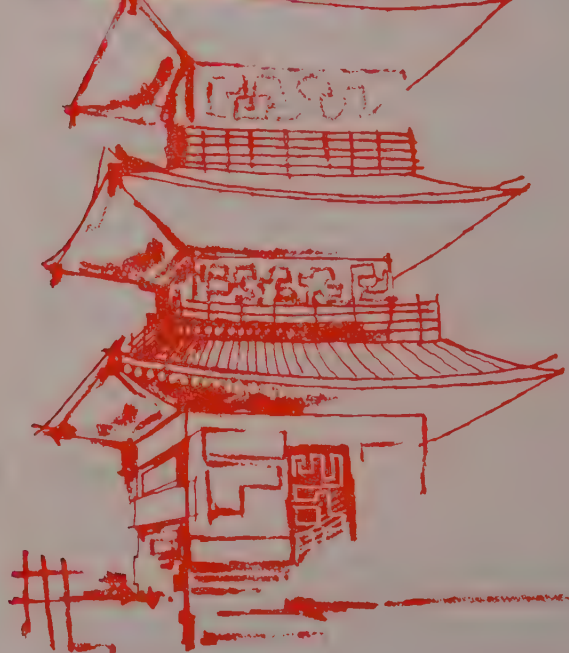
A famous but very temperamental soprano was rehearsing with the late maestro Toscanini and his orchestra. Toscanini painstakingly gave her instructions, just as he gave them to members of his orchestra. This proved too much for the vanity of the famous lady, and she broke out with, "I am the star of this performance." To this Toscanini quietly answered, "Madam, in this performance there are no stars." He knew that unless the soloist and the members of the orchestra were ready and willing to work together in perfect harmony, there could be no performance worth hearing. Unity of thought and movement in any effort are highly essential to success. Nowhere is this truer than in Christian work. We need good leadership, but there can be no real spiritual growth if everyone desires solo parts. — *Good News*



One of thousands of Chinese refugee children in Formosa in tattered clothing. What if he were your boy?



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The morning after a fire in Hong Kong, thousands of refugee families line up for a bowl of rice from Lutheran World Relief.

A tiny boy in
suffering and
refugees from



... of Synod's BWR. L. to
... Rev. Edwin A. Neger,
...



At Rennie's Mill Refugee Camp in Hong Kong, Lutheran school children proudly hold new clothing shipped by Synod's Board of World Relief.

...ple in Asia, Europe, and elsewhere are hungry.
...disease and death to many each day.
...become refugees, driven from their homes and
...rants for political or religious reasons.
...ing goes on relentlessly. Disasters cripple and kill.
...e in North America have plenty: food, clothing,
...home, and church.

...portunity and the means to help, if only we have
...is, how He loved and lived. If you love Him,

Let your love show!
Make your thanksgiving honest!

...of World Relief operates a work of mercy depend-
...o provide money in times of disaster and to send
...medicines to 18 countries overseas.

God in His providence provides an extraordinary opportunity for carrying on world relief. U. S. Government surplus foods, flour, corn meal, dried milk, and cheese are distributed in witness of the love of Christ. Here is the incredibly low cost:

- \$1 will send up to 450 pounds of food**
- \$10 will send up to 4500 pounds of food**
- \$100 will send up to 45,000 pounds of food**

The clothing we ship is the gift of our people, who have sent their packages to one of the strategically located warehouses. Specific information is on file with all pastors of the Missouri Synod.

"Deal thy bread to the hungry." (Is. 58:7)
"I was an hungred . . . naked . . . a stranger." (Matt. 25:35, 36)

The Board of World Relief
The Lutheran Church — Missouri Synod
307 West Sixth Street
Royal Oak, Mich.



... of South Korea expresses the
...ty of his family and other
...



Korean orphans, depending on your gifts of food and clothing, wait in line for shoes.



A few miles from Bethlehem the Lutheran Mobile Clinic — doctor and nurse — provides food and medical treatment to Arab refugees.

THE TOWER and the CHAPEL

ALL-CLERGY PROJECTS

Rev. Theodore Miller supports his family of five on a modest salary in the face of rising costs of living. His members know he has made a commitment for the building program of his congregation. Also he earmarks a generous part of his tithe for local current expenses as well as for synodical mission work. Yet, in addition, he recently signed a "statement of intention" card for a sacrificial offering to the alumni project of the seminary from which he graduated.

In this activity, Pastor Miller knows he is part of a team. The 1,200 ministerial alumni of Concordia Seminary, Springfield, Ill., have set for themselves the goal of \$250,000 to erect a campus chapel, and the 4,400 St. Louis seminary alumni propose to gather thank-offerings totaling \$300,000 for completing the Luther Memorial Tower. Some 5,000 pastors are willing to work for a combined goal of more than \$500,000 during the next few years.

Our pastors have a keen sense of stewardship, and they would not be participating in these "all-clergy projects" unless they had a feeling of urgency.

180 Seats for 432 Students

Pastor Miller recently visited his alma mater at Springfield for the opening service of the new academic year. As he walked up the stairs of the administration building, he read the cornerstone date, "1891." He stood awhile in the chapel on the second floor. After the bell rang, students quickly filled the 180 seats in the chapel for the morning worship hour. But with 432 students on campus this year, some had to sit on extra chairs in the aisles and in the

hall. Others, on steps outside, strained to hear. Still others went to another room and heard the service over a public-address system.

After the service, out of curiosity, Pastor Miller paced off the size of the chapel. "Why, it's only 35'x43'! No wonder they can't get a seat! In our home we can at least get the group together for family devotions. But here the campus family cannot gather under one roof and receive the mutual edification of worship with fellow Christians! I'm going to do something about it! I'll give my share — and more, too, so that a new chapel can be erected. Students and faculty need it not only for worship morning and evening but also as a laboratory for practice preaching and conducting the altar services."

Since his graduation, Theodore Miller has been active in the alumni association to provide gifts for projects which supplemented the generous synodical appropriations. First he gave for the new service building; next he joined others to purchase a tract of land for the athletic field; then his gift was among the \$24,000 that alumni gave for the gymnasium; and finally he used his influence to get the Martin Luther statue erected on the campus. Of course, these alumni projects were small, compared with the proposed chapel. Nevertheless, because of its urgent need, he courageously faces the project and has resolved, under God, to do his best.

Never Completed

Theodore Miller's younger brother, Clarence, graduated recently from Concordia Seminary, St. Louis, and Clar-





ence feels the same sense of urgency about the Luther Memorial Tower project at his alma mater.

In 1923 our synodical fathers planned a 120' tower to unify and crown the complex of buildings for the "new seminary." In 1926 the footings and foundations were laid and the first floor finished, but the main tower was never completed. "After more than thirty years, I almost feel like it's now or never for the tower," Clarence Miller says emphatically.

Built in the same style of architecture and of the same blend of stone, the tower will be both beautiful and functional. The first floor, now serving as a reception room for visitors, will be converted into a memorial chapel. The school now uses the two basement levels for historical archives and storage of valuable records. The tower superstructure will have an additional room and house a carillon.

Memorial to Ministry

Aside from the practical use of the structure, however, it will be dedicated to the glory of God and as a memorial to the office of the ministry which He has given His church. Here for the first time there will be an official memorial to the total ministry of our Synod. Dr. Alfred O. Fuerbringer, president of the St. Louis seminary, remarked: "The \$300,000 cost of the Luther Tower is neither unreasonable nor extravagant, I believe. The buildings on our campus have a current value of \$6,600,000. By the time

Luther Tower and other buildings, presently approved and in the planning stages, will have been completed, the Luther Tower will represent less than 3% of the total value of our campus property.

"Besides, the Lord has graciously given us more than 9,000 pastors from our two seminaries. More than 5,000 of these have already been transferred to the church in heaven. That \$300,000 means we'll spend only \$60 per pastor in the Memorial Tower. A modest tombstone costs a lot more, doesn't it? Here we will have many 'stones of memorial' housing a memorial chapel and giving a witness by sight and sound to the Word which these men heralded throughout the world."

Widespread Support

"I have been gratified by the widespread, representative support the Luther Tower has received already," Dr. Alfred M. Rehwinkel, chairman of the Central Committee for Luther Tower, said. "Among the 607 gifts already received, I note checks from students, pastors on pension, chaplains, foreign missionaries, parish pastors, professors, and pastoral conferences. A gift of \$15,000 from a layman on Synod's Board of Directors, Henry Horst, made in 1942, sparked the whole project. Other laymen have caught the same vision.

"One, who prefers to remain anonymous, recently offered to donate a complete set of memorial books for the Tower. In this series of volumes there

will be a separate page for a record of the ministry of each pastor who has ever served Synod. These books will eventually become a valuable record of the total ministry of our church.

"Some congregations have already shown their respect and esteem for pastors who have served them by memorializing them in the Luther Tower. For example, Immanuel Lutheran Church of Pensacola, Fla., recently sent a check in memory of Rev. Arthur E. Michel (1885—1891) and Rev. John F. W. Reinhardt (1891—1921). Thus all signs point to a general and favorable reception of the Luther Tower project," Dr. Rehwinkel concluded.

Many Features in Common

These two efforts have many features in common. They are both sponsored by our pastors as alumni of the two preacher-training schools. They will not involve another special, Synodwide collection among all our members.

Some individual laymen and congregations have elected to support the pastors in these laudable projects, but their gifts will be in addition to their regular support for congregational and synodical budgets. Both projects have been cleared by the respective boards of control, the Board for Higher Education, and the Board of Directors of Synod.

Our pastors know Synod is allocating funds for capital-investment expenditures on the various campuses in the next few years, and therefore they have united to provide a "plus" which will enrich the theological training program at the two schools.

The Springfield chapel and the memorial chapel in the Luther Tower will both be houses of prayer. As our 5,000 pastors work to make these buildings a reality, the members of our congregations will uphold their hands with prayer; they will ask the Lord to place His two scarred hands in blessing upon the more than 10,000 clergy hands so that they may erect these houses of prayer to His glory and in memory of the ministry of His servants.

By ARTHUR M. VINCENT
Secretary, Central Committee
for Luther Tower

St. Louis, Mo.

Proverbs

Growing Old Gracefully

Proverbs 20:29: "The glory of young men is their strength; and the beauty of old men is the gray head."

In the earliest days of American history a Spanish adventurer, Ponce de Leon, tramped through the forests and bayous of Florida in search of the legendary Fountain of Youth. Ponce de Leon never found the fabled fountain, but his search for the spring of eternal youth has found many a modern counterpart. Indeed, the yearning for the return of youth—or its prolongation—is common to a great many persons from whom the bloom of youth has faded.

"The glory of young men is their strength," declares our text. Strong bodies, strong hands, strong minds, strong desires—these are the marks of youth. We begin to appreciate and to value these qualities only when we feel them slipping away, as age makes its inroads and the years take their toll.

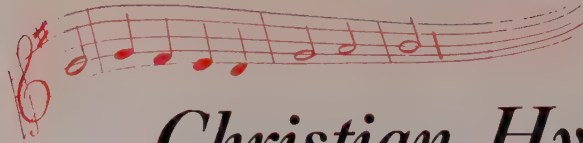
But it is quite possible to grow old gracefully. It is not graceful to cling to the illusion of youth by resorting to artificial means. When we try to conceal our age, we usually deceive no one but ourselves.

The world caters to the universal desire to "stay young" both by advertising nostrums which are the modern version of the "Fountain of Youth" and also by glossing over the hard facts of age, mortality, and death.

Far more graceful, indeed, to face the fact of advancing age honestly and to realize its obvious compensations: the satisfaction of seeing one's children grow into worthy and useful members of society; the sense of achievement in having done well the tasks of our calling; the memory of many a rich experience and warm friendship; the mellower outlook on life that comes with advancing years. There is true beauty in the gray head.

To grow old gracefully is to grow old *gratefully*. Gray hair is a silent but eloquent witness to the grace and providence of God. For His love and mercy never fail, and to each weary pilgrim who draws near to the end of life's journey the Lord's sure promise sounds: "Even to your old age I am He, and to gray hairs I will carry you."

THOMAS COATES



Christian Hymns

Lay Hymnist's Prophecy Comes True

Although most of the hymns in *The Lutheran Hymnal* were written by clergymen, nearly 100 came from the pens of laymen. Foremost among the latter is the English newspaper editor James Montgomery.

Born of Scotch-Irish parents, who became Moravian missionaries to the Negroes in the West Indies, Montgomery tried various occupations without success. Eventually he became associated in Sheffield, England, with the publisher of the radical *Sheffield Register* and was its owner and editor for 31 years. An advocate of social reform, he was twice imprisoned for his outspoken views, only to be later recognized and to receive in 1833 a royal pension of \$1,000 annually till his death in 1854.

Having changed some of his radical views, Montgomery worked zealously for foreign missions and the British Bible Society. He founded a literary review, lectured on poetry, and produced a number of longer poems. One of these, *The West Indies*, was written in honor of the abolition of the slave trade and in memory of his parents.

Once asked how many of his poems would live, he replied, "None, save perhaps a few of my hymns." His prophecy came true, for of his 400 hymns about 100 found their way into evangelical hymnals, and some dozen belong to the finest in English hymnody.

"He has bequeathed to the Church of Christ," says Dr. John Julian, "wealth which could only come from true genius and a sanctified heart."

By a coincidence, *The Lutheran Hymnal* (1941) contains 14 of his hymns, and the new *Service Book and Hymnal* (1958) has the same number. Nine are the same hymns.

Montgomery Hymns in the L. H.:

To Thy Temple I Repair (No. 2). The worshiper's love of God's house and the message of Christ's peace.

Songs of Praise the Angels Sang (35). The angels' praise at Creation, the Incarnation, and the Last Day, and the believers' response.

Hail to the Lord's Anointed (59).

Angels from the Realms of Glory (136). Call to angels, shepherds, the Wise Men, Simeon, and Anna to worship the newborn King.

Come to Calvary's Holy Mountain (149). Invitation to drink of the open healing fountain. (Zech. 13:1)

Go to Dark Gethsemane (159). The imperative: "Learn of Christ to pray, to bear the cross, to die, and to rise."

Prayer Is the Soul's Sincere Desire (454). A series of expanded definitions of prayer and a direct petition.

Our Heavenly Father, Hear (455). A paraphrase of the Lord's Prayer.

We Bid Thee Welcome in the Name (484).

Pour Out Thy Spirit from on High (490). Two hymns appropriate for installations and conferences.

O Spirit of the Living God (504). Prayer to the Holy Spirit to give the preached Word power.

In the Hour of Trial (516). Prayer to Jesus to sustain the believer in all adversities.

Forever with the Lord (616). Longing for the home of everlasting life.

Here in Thy Name, Eternal God (635). For dedication of God's house and plea for the Lord's blessing.

Since we are in the Advent season, comments on Hymn 59 seem in place.

This hymn is generally esteemed to be Montgomery's finest. Although the poet "trembled," as he said, "to touch the harp of Zion," he reproduced the spirit and the beauty of Psalm 72. It might be termed a coronation hymn of the Messiah, a song of victory.

Stanza 1: He comes to free. 2: He comes to succor (help). 3: His reign is joy, hope, and peace. 4: Arabia, Ethiopia, the isles pay tribute. 5: Kings, all nations do homage. The praise is universal. 6: His reign is everlasting.

The triumphant tone, the note of exultation, and the fervent spirit fill the Advent heart of the believer with eagerness to hail the coming Messiah.

Says one commentator: "Who does not thank God for the man who threw that song [Psalm 72] into English meter, so happily as to give it all the charms of new music, so effectually as to naturalize it to the purest taste and the warmest hearts of Christian England? James Montgomery did this when he taught us to sing 'Hail to the Lord's Anointed.'" L. B.

What's the ANSWER?

● *Nominating committee — democratic?*

● *Job 19:26 — KJ or RSV?*

● *Interfaith worship — Scriptural?*



? **Question:** Is it democratic procedure for a congregation to have a nominating committee to draw up a list of candidates for office rather than to allow the members to nominate them by acclamation?

Answer: Such procedure is not only democratic but also an effective and time-saving method of electing officers. The slate of candidates proposed by a nominating committee is nothing more than a series of recommendations, which may be accepted, rejected, or altered, as the membership sees fit. The membership always retains the right to nominate additional candidates from the floor.

The use of a nominating committee is a safeguard against the rash nomination of unsuited, perhaps indifferent and far from exemplary, members in the hope of reforming them. We know! This committee has the time to evaluate thoroughly the requirements for each office as well as to find the best candidates for each office.

The use of a nominating committee is also a time-saving device. The names of all candidates appear on one ballot, and the election itself can be completed in a few moments. Compared with the former practice of filling one office after another by separate nominations and elections, this procedure is very useful, especially when there is much business to be transacted.

There is also a drawback. If the names of all candidates appear on one ballot and the election takes place at one time, the losing candidates, who may be very capable men, cannot be elected to any other office until the following year. But that is not necessarily bad. Such men may be useful on special committees or may serve the congregation with their counsel and example in other ways.

Sheer ability does not necessarily make good church officers. Spiritual qualifications are of even greater importance. Both the nominating committee and the membership as such will do well before each meeting to ponder the directives which the Holy Scriptures give in Acts 6:1-6 and 1 Tim. 3:8-13.

? **Question:** Which translation of Job 19:26 is the correct one: "in my flesh shall I see God" (King James Version) or "without my flesh shall I see God" (Revised Standard Version)?

Answer: A literal rendering of the Hebrew text would read: "And after they have destroyed this my skin, yet from my flesh shall I see God."

The Hebrew preposition *min* means from, out of, or from out of, hence from within or in, but not without. Even if a Bible text could be found in which *min* seems to have the meaning without, it could not be translated thus in this text.

Harassed and suffering Job sees himself wasting away (v. 20), his body covered with loathsome sores (ch. 2:7), his end seemingly approaching (19: 9, 10). Yet he is convinced that death is not the end. He knows that his Redeemer is living and will stand at the last upon the dust (earth), restore to him the flesh and skin which is now about to sink into the dust of death, and grant him to see God with his self-same eyes.

Job firmly believes in the resurrection of the body. To make Job to say that he will see God without his flesh is to contradict flatly his statement that he will behold God with his eyes, which are part of the flesh from out of which this vision of God will take place. Note that the RSV admits the rendering from in a footnote.

? **Question:** Is it not the duty of our congregations to participate in community Thanksgiving Day services, so as to give a clear witness of our faith?

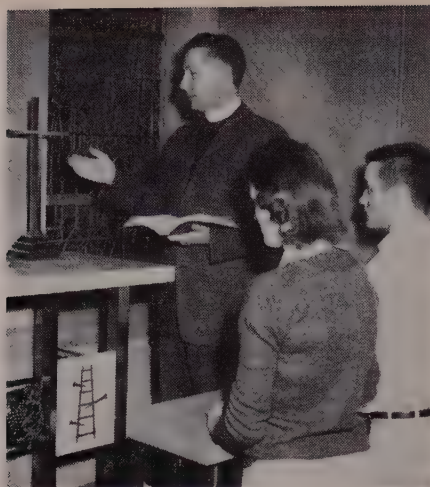
Answer: When a congregation joins Synod, it agrees to the provision of Article VI of the constitution, which states that it must not take part in "the services and sacramental rites of heterodox congregations or of congregations of mixed confession."

The Lord of the church certainly wants us to uphold the true doctrine (Matt 28:18-20; John 8:31, 32; Titus 1:9) and to dissociate ourselves from those who believe and teach otherwise (Rom. 16:17; 2 Cor. 6:14-17; 2 Tim. 2:21; Titus 3:10, 11).

There are also several practical reasons for refusing to participate. One is that joint worship on the part of church groups which champion conflicting beliefs and teachings will result either in the mutual agreement to avoid controversial subjects or in an attempt to compromise or water down the truth to make it unoffensive. That cannot by any stretch of the imagination be called good Christian witness.

We could readily grant that if one of our pastors were the speaker, he could give a courageous and clear testimony to the truth of God's Word, but this procedure would not be considered in good taste for such an occasion. Besides, the participation of a congregation in joint worship with churches of other faiths is the same as saying that public opinion and community fancies are of greater importance than God's truth. That is the same as saying that we are at liberty to choose from the Bible whatever we please and to ignore or reject the rest. Are we? St. Paul answers for us in 2 Cor. 13:8: "We can do nothing against the truth, but for the truth."

O. E. SOHN



Young Lutherans of Chicago and the church's youth throughout the United States and Canada learn that the whole of life belongs to God.

YOUTH:

Forgotten Factor in Stewardship?

MOST CHURCHES are busy with budget talks, every-member visitations, pledges, and meetings of all kinds designed to stimulate interest in the congregation's 1959 budget.

During this busy budget-planning season it occasionally happens that the congregation and its pastor and officers forget the young people of the church — those between the ages of 14 and 21. Not purposely. Not because no one cares. Simply because no one really thinks that young people have money and that they want to share it with the Lord Jesus Christ.

But the young people of the church do have money! Sometimes they have more money than grownups. Indeed, modern corporations are gearing more and more of their advertising to the adolescent audience. They know that young people have money to spend.

Support Their Own Program

Our church's young people have certain financial responsibilities. Unique among American church groups in this respect, the Missouri Synod invites its young people to support their own youth program. Thus the Walther League, as Synod's youth program, voluntarily foots its own bills from the contributions of its members.

This policy of self-support, some members feel, places too great a burden upon the young people. After all, an annual budget of \$126,500 is still a large sum in this inflationary age.

Yet the leaguers have never complained, and they make strenuous and valiant efforts to raise their annual

budget. This year leaguers must gather \$75,000 of the \$126,500 total as membership contributions.

In the annual process of raising this large sum the Walther League carries on an active stewardship education program. Through tracts, articles, filmstrips, and other visual-aid devices our youth learn the basic concepts of the Christian stewardship life.

Life Belongs to God

Training in the stewardship life is fundamental to the entire league program, for leaguers are taught that not only money but the whole of life belongs to God: their individual talents, their Bible study, their worship life, their family life, their recreational life.

The Walther League program trains the young person to give not merely to the youth cause but, above all, to the needs of the church as a whole. Offerings of leaguers help pay for the development of youth program materials, for society helps of all kinds, for staff salaries, and for maintenance of their own Lutheran Youth Building in Chicago.

Synod's Board for Young People's Work makes an annual appropriation for leadership training. This phase of youth work is felt to be the responsibility of the entire church.

What About the Home Church?

Does this mean that the local congregation can forget youth work? Not at all. If it did, the result would be tragic. Every church should include a youth item in its annual budget.

Why? Strange as it may sound, the young people frequently do not have enough money in their local treasuries. The congregation could designate funds for specified purposes, such as LSV schools, international and district conventions, summer camps, weekend officer retreats, subscriptions to youth publications, leadership training for pastors and lay counselors.

Congregations might well ask young people to present the cause of youth work when budget time rolls around. Congregations might also include youth in the annual visitation program. Synod's stewardship department in cooperation with the Walther League has prepared a special youth section in its Every Member Visitation booklet.

Thus when the time comes for a new generation to administer the affairs of the local congregation, a trained group

will be ready to assume its responsibilities.

It's axiomatic that if you give youth a chance to express itself in one phase of congregational life, youth will also be interested in other phases of church life. Through participation, interest is increased. Through doing, youth learns and achieves Christian maturity.

Concern of Parents

Time and again youth workers have found that young people are interested in the Walther League in ratio to their parents' interest. If father and mother are indifferent to, or unconcerned about, their sons' and daughters' participation in organized church life, there is indifference and unconcern on the part of the children.

Parents should also be concerned about their children's giving to the church and to their young people's society. When a father asks his son how much he is contributing to his Walther League society, when a mother urges her daughter to share with the Lord her baby-sitting fees, the local church and the youth society will gain.

The next time you read about the Walther League's financial health (good or bad), don't pass it off as a comparatively trivial church problem. Youth is one of the most important factors, if not the most important, in the creation of a mature Christian stewardship life. Two basic approaches in Christian youth work are: youth must be taught to carry on its own work, but the adults remain responsible.

A. P. K.

PTR—a Year Later

What happens to all the people who promise to join the church during a PTR? Do they really join?

Our congregations in Milwaukee, Wis., have found that in their case a large proportion of the people contacted kept their promises. When the 49 churches held a citywide evangelism mission a year ago, 499 former Lutherans agreed to join the church. More than 500 have been received into membership. Of the 674 children promised for Baptism, more than 500 have been baptized.

A checkup shows that 400 people without previous church affiliation took Christian instruction and were confirmed. In addition about 200 people are still preparing for confirmation, and a substantial number of prospects will attend future classes, reports Rev. Robert C. Boedecker, general chairman of the Milwaukee PTR. A total of 799 promised to attend the pastors' instruction classes, though not all of them had agreed to join the church.

New pupils enrolled in the Sunday schools of the churches total 1,203.

Most Milwaukee congregations, Pastor Boedecker says, did not have evangelism committees to carry on this type of work before the PTR. Almost all congregations have them now. About 1,100 persons are regularly making calls on church prospects.

It would seem that in the Milwaukee area God's blessing on the effort was as great as the PTR report indicated. Some allowance must presumably be made for inexperienced and overenthusiastic visitors and for prospects whose promises are better than their performance. E. A. K.

MY THANKSGIVING

Like daily friends who greet my day
My *simple* wants belong to me.
All storm and sunlight, grief and joy,
Alike are varied gifts from Thee!

The air is free, no price is laid
Upon the fragrance of the flow'r.
Each bud and blossom, kernel ripe,
Are tokens of Thy daily pow'r.

Not like the cripple at the gate
For alms from Thee I beg this day;
But like one humble Lazarus
I crave the open heaven's way!

Grant thorn or flower, cross or crown—
Whatever is Thy will for me
Who brought no treasure to this world
Nor will I—to eternity!

Then, like the widow's mite, I cast
My humble gift of thanks today
Before Thy feet, O Savior, Lord:
My heart and soul for Thee away!

WALDEMAR B. STREUFERT

Arlington Heights, Ill.

PRO and CON

Members of Synod are welcome to speak on subjects of their choice—synodical policies, practices, customs, issues of the day, and so forth. Opinions expressed in Pro and Con are not to be regarded as those of the WITNESS or of Synod. The Editors reserve the right to reject, print in full, or omit matters not pertinent. The debates will be terminated at the discretion of the Editors.

Trend Toward Rome?

Faithfulness to Christ Decisive

Again a good brother says that High Church customs, including kissing the cross, are valuable symbols of the "antiquity" and "thorough catholicity" of our church, and that they "identify us as a catholic communion rather than a Protestant sect."

Not many sentences even of big words can pack more misinformation.

Doesn't faithfulness to the Lord Jesus rather than forms decide the status of a church? Many High Church customs go back to the darkest age of superstition in the church. Some of those customs Luther straightened out and used because the people were accustomed to them. Why go back to them after we are free?

A Protestant sect? The original Protestants are the Lutherans. "Sect" is a word of pride to slap the faces of many sincere brothers, fiercely loyal to Christ. The "catholic" religion (C or c) is *Rome* to the man in the street. Take a poll if you doubt it. To use the word otherwise is to confuse and mislead people, and serves no good purpose unless we do want to get closer to Rome. Do we?

If we want ancient ways, let's not stop at the time when elaborate vestments and forms and the papacy grew together, but let's go all the way to New Testament simplicity and power.

True, fancy vestments and involved customs are not in themselves sin. They can even be understood for a while if you "preach a series of sermons on the liturgy" when you can take time out from preaching the Gospel. Is that a good reason for pushing them on an unwilling church? They are wrong if they are dangerous and educationally weak, and lead in the next generations to a worship of forms without contents, as is the human tendency. They are man-made, offensive to very many; they clog up the work of the church and hinder the simplicity of the Gospel. Clergy bands, *Klingelbeutel*, tonsures, and a hundred things are also ancient. We thank God for delivering us. Why carry the burden of forms that need explanations and never stay explained?

The love of such forms as *forms* is essentially what Jesus meant by applying to the Pharisees the term "hypocrite," the meaning of which is now somewhat different. It meant "play-

actors," men who took the forms and vestments and rubrics of the church with dead seriousness and forgot meaning and contents, just as will happen and is happening in the Missouri Synod.

Mrs. Backs's letter of October 21 illustrates the worry and is worth reading again.

Yours for a New Testament church in form and content, not ancient and catholic, but modern and Biblical.

Wheaton, Ill. MARTIN P. SIMON

High Churchism Defined

As a general rule we like to call those who have a high regard for the liturgy of our church "High Church" people. To do so is often a grave mistake. High Churchism can most often be found among those pastors and people who demand *only* the black gown, *only* the so-called "simple" service, *only* the revival hymns. High Churchism is found among people who accuse others of High Churchism; among those who claim that some pastors are "imitating the Roman Catholics." (It might be well for some of these folks to read Luther's discussion of the "simple" service.)

This is not to say that there cannot be a "High Church" tendency among the more liturgically minded. This is often true. But not always true. Often when a pastor urges his congregation to use the historic liturgies and the historic symbols, we find not a "Romanizing tendency," but a concern on the part of that pastor that his congregation discover the greatest and most sublime expression of Christian worship. Who would dare to call that "High Church"?

Must a Lutheran pastor hesitate to use these forms because some parishioner calls them "Ca-a-a-atholic" or because some other person calls him "High Church"? Would it not be fairer to say that Lutherans imitate the Reformed and Presbyterians by wearing the "Geneva" gown; the Baptists and Methodists, by their choice of music in church services?

When a Christian begins to deride the worship of some other Christian (and this happens to all of us), perhaps it would be well for him to bow the knee before God and ask His help to conquer selfishness and lovelessness. Then Christian love will once again be the keynote of true Christian worship.

Dallas, Tex. M. B. HERBENER

Time Together

My husband is away from home 10 hours a day. Housework and the care of three children keep me tied down. Besides, we have church and community interests. How can husbands and wives find time to be together nowadays?

The stages in the life of a normal family are generally three: husband and wife; husband, wife, and children; husband and wife. Today's social structure affords only limited opportunity for husband and wife to continue their earlier companionship during the second stage and to strengthen these ties for later years.

Family-living experts encourage activities as a family. "Give children opportunity to acquire many experiences," sociologists say. Neighborhood and social pressures add a burden of required participation.

As a result, parents often become glorified bus drivers. Sue must go to band practice. Jane has a Girl Scout meeting. Carl must be chauffeured to church and school functions. Mother and Dad, of course, are expected to help run most of these events.

The same forces push or attract Mother and Dad into the office bowling league, church men's club, ladies' aid, mothers' club, neighborhood group, which add to the diffusion of interests.

Christian parents quite properly tend to accept the pattern of "family and children first." Therefore both members of the marriage partnership must make a special effort to recognize the importance of the partnership to the marriage and the family. The marriage vow has its greatest meaning in the second stage of family life; yet it is so often neglected.

Some couples appear unable to enjoy being alone, even if time permits. They seek their pleasures in a restless round of social life and find companionship only through an intermediary, such as television.

Various channels are open to secure the partnership ties. Though evening quiet hours become rarer as growing children retire later, many opportunities occur to share the day's experiences, to plan ahead, or just to dream aloud.

Remember how much you had to say to each other during courtship; you're the same two people, only much more mature, with much more in common. Share your thoughts about life and God. Certainly Christian couples can find 10 minutes a day to read the Bible, to pray and meditate together.

Schedule a weekly event or an evening out for just Mother and Dad — not with the children or with another couple, but alone. A long walk, shopping, dinner together, a concert — any of these or similar experiences of mutual interest are worth the fees of a baby sitter. An occasional vacation or one or two days away from home and friends is worth far more to the basic family partnership than a new chair or curtains.

It is also possible to develop a common interest in new experiences. Almost every community has adult education classes where couples can learn anything from a foreign language to rug weaving. More and more churches are sponsoring classes based on the interest of participating members. Time spent in learning together is time spent in growing together.

Every couple should examine the monthly schedule of "nights out" for members of the family. Can activities which separate be converted into evenings for the two together? Instead of an office bowling league, why not form a couples' bowling league? Instead of a women's social club, why not organize a couples' club?

If churches were to examine the group structure and the desires of their members, many congregations would not only add, but, if necessary, would replace the present segregated pattern of activities with programs for couples who are expressing an increasing concern and desire to do things together. These couples in turn would bring stronger families to the church.

RICHARD F. HUEGLI

NOTE: "The Family Council" is prepared by Synod's Family Life Committee, which welcomes suggestions for subjects to be treated in future articles. Write: The Family Life Committee, 210 N. Broadway, St. Louis 2, Mo.

Priests of Secularism

Among the evaluations that have been given of the preachments of Norman Vincent Peale is that the celebrated pastor of Marble Collegiate Church is setting happiness as the goal of life and prescribing mundane means for achieving it. Happiness rooted in the forgiveness of sins is, of course, obtainable only through the means of grace. On the brighter side of things is the fact that the counselor role is here played by a Christian minister.

There is genuine cause for concern when secularists resort to *secular* means to do what only God does through His Word. We have already called attention to D. W. Brogan's statement "Unnoticed Changes in America" (*Harper's Magazine*, February 1957), with reference to "the domestic chaplain in the form of a psychiatrist." Along with medicine, psychiatry is a useful healing art that supplements, but never supplants, the soul-healing ministry of the Christian pastor.

On the same score, Robert E. Fitch, dean of the Pacific School of Religion, Berkeley, Calif., probed into the implications of the scientist-as-priest phenomenon in "The Scientist as Priest and Savior," an article published in the March 26 issue of the *Christian Century*. The editors annotated the article as follows: "A new priestly caste has arisen in our day — that of the scientist, whose function it has become to provide the world with a truth and a power. And like members of all priestly castes, scientists are confronted by the classic temptations to spiritual pride and temporal overlordship."

The Christian pastor cannot yield his spiritual domain to scientific healers of the mind and body. Marriage and family-life counseling by the principles of God's Word, the solving of personal problems with prayer and Scriptural truth, the solution of guilt conflicts through absolution, and the allaying of fears by right application of Law and Gospel are still the spiritual prerogatives of God's priests.

Complaints are heard that here and there funeral directors, encroaching more and more on the service the pastor is to conduct, try by various devices (flowers, recorded music, hired singers, etc.) to beautify the proceedings and sentimentalize the reality of death. We suggest that secularism is making inroads on more vital areas of the Christian ministry. Secularism should be stopped in its tracks. — *The Lutheran Campus Pastor*

Committee Report on Resolution 38 Regarding Loans from Synod's Pension Fund

This Committee was appointed by the Board of Directors of Synod pursuant to Resolution 38 adopted by the 1956 convention of The Lutheran Church—Missouri Synod. The Committee consists of Fred L. Kuhlmann of St. Louis, chairman; Julius M. Friedrich of Denver, secretary; Oscar T. Doerr of Omaha, Herbert F. Kuenne of Baltimore, and Jay Pfotenhauer of San Francisco. All the members of the Committee are lawyers in active practice and are members of Missouri Synod congregations.

Resolution 38 is as follows:

"WHEREAS, Various memorials have been received requesting the reinvestment of a portion of synodical Pension Funds for Church Extension purposes, or for loans to congregations for construction purposes; and

"WHEREAS, The Houston Convention in 1953 suggested that a legal opinion be obtained from independent counsel not connected with Synod; and

"WHEREAS, Such an opinion was obtained which stated that Pension Funds could not be so invested; and

"WHEREAS, At the suggestion of the Board of Directors, a further opinion of independent counsel was sought; and

"WHEREAS, Such second opinion was obtained wherein it was stated that there is a possibility of making use of Pension Funds for loans under certain conditions, by recommending a declaratory judgment before any amendments to Pension Fund provisions be made; therefore be it

"Resolved, That the Board of Directors of Synod appoint a committee which shall:

"1. Make a thorough study of amendments and changes, if any, which may be made to the rules, regulations, and manner in which synodical Pension Funds are administered so as to lawfully permit the use thereof for Church Extension purposes or for construction loans for congregations;

"2. Make its recommendations as to such reinvestment policy;

"3. Publish its findings and conclusions not later than June 1, 1958, and submit its report to the synodical convention of 1959; and be it further

"Resolved, That the committee be authorized to engage the services of legal counsel in making its studies." (*Proceedings 1956*, page 479)

RECOMMENDATION OF COMMITTEE

The Committee recommends that Synod's By-Laws, Section 10.53, be amended so as to authorize the investment of a portion of the Pension Fund in loans to incorporated congregations holding membership in Synod, provided that such loans are secured by first mortgages or first deeds of trust and are made subject to rules established by the Board of Directors of Synod to assure that the loans are made and administered in accordance with sound loan principles as to rate of return, ability to repay, and value of security.

The Committee recommends against extending the amendment to include loans to the General Church Extension Fund or to the Church Extension Funds of Districts of Synod.

BASIS FOR RECOMMENDATION OF COMMITTEE

The Committee has met on three occasions and has prayerfully considered the problems submitted to it. The members of the Committee have made a careful examination of all the reports pertaining to the Pension Fund which were submitted to the synodical conventions from 1932 to 1956 and of all the resolutions of Synod with respect thereto. Each member has also made some research of the legal problems involved, and this report is based upon conclusions which the members of the Committee regard as legally sound. Inasmuch as the report is written chiefly for the consideration of the clergy and the laity of our church, it is not presented in the form of a technical legal opinion with documentation and citation of authorities.

In arriving at the recommendation which it is making, the Committee has considered three fundamental questions:

1. Does the Pension Fund constitute a trust so as to require the Fund to be administered in accordance with trust principles?

It is difficult to give legal definition to the nature of the relationship existing under the Pension Fund. There is no formal trust document. The provisions of the Pension Plan are contained in the synodical *Handbook* and do not expressly describe the character of the funds.

There are certain aspects of the Plan which would indicate a debt relationship which is distinguishable from a trust relationship. It could also be maintained that the Plan is simply a contractual agreement and not a trust and that those participating in the Plan have agreed to make certain payments in return for an agreement by Synod to pay certain annuities and benefits.

However, the Committee recognizes that the sounder and more plausible arguments would categorize the Pension Fund as trust funds, and without attempting to resolve the question the Committee has proceeded upon the assumption that trust principles should be applied in the consideration of this problem.

II. Would the loaning of Pension Funds to congregations violate the trust principle which prohibits self-dealing by a Trustee?

This Committee is of the opinion that it would not.

A congregation is a separate legal entity and a sovereign organization. As to it, Synod is but an advisory body. The Constitution of Synod states:

"ARTICLE VII—RELATION OF SYNOD TO ITS MEMBERS. In its relation to its members Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government it is but an advisory body. Accordingly, no resolution of Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned."

It is true that a congregation is a "member" of Synod. This membership, however, is voluntary on the part of a congregation, and a congregation may at any time withdraw from Synod. We also point out that: "Membership of a congregation in Synod gives Synod no equity in the property of the congregation." (By-Laws, Section 1.09 c) This membership connection is not such an affiliation with Synod as would cause a loan of trust funds to violate the provision of trust law which prohibits self-dealing by a Trustee.

The matter of self-interest must of necessity be a relative one, and there is a point at which the interest becomes so remote as to be beyond reasonable objection. For example, it would appear that Synod's interest in the soundness of its Pension Fund would undoubtedly prevail over its interest with respect to a congregation. The prohibition against self-dealing is based upon conflict of financial interest. Synod is committed to make certain payments under the Pension Plan. To the extent that the Pension Fund is not adequate to meet this obligation, Synod makes up the difference from its general treasury. Therefore, if the Pension Fund suffers from improper investment, Synod would be adversely affected by having to provide additional funds from its general treasury. Consequently Synod has a basic financial interest in the Pension Fund remaining financially sound, and this would seem to outweigh any contention that Synod by lending Pension Funds to a congregation would put itself into a position in which the interest in the congregation would cause Synod to act against the interests of the Pension Fund.

III. Can the Amendment provision of the Pension Plan be so exercised as to grant specific approval to loaning Pension Funds to congregations?

This committee is of the opinion that such an amendment can properly be made.

Although the Committee has previously concluded that loans to congregations can be made under the Pension Plan as presently worded without violating the prohibition against self-dealing by a Trustee, the Committee does not wish to rely on that ground alone. The Pension Plan itself contains broad amendment powers, and we therefore recommend that the Plan be amended so as to confer express authority for making such loans.

In support of its opinion that the Plan can be amended in this respect, the Committee submits the following:

1. When a trust is created, directions regarding investment may be included, and such

directions may even go so far as to permit a Trustee to sell or lend to itself. Furthermore, any trust provision which could have been included in a trust at the time it was created can be included by amendment where amendments are expressly and unqualifiedly authorized.

The resolution passed at the 1935 convention of Synod which instituted the Pension Plan directed that the plan should be "elastic and flexible in order to fit the various conditions and possibilities obtaining in Synod."

In line with this principle the Plan contains the following broad and unrestricted amendment power:

"10.55 AMENDING THE PENSION PLAN. The plan or any part thereof may be amended (a) by Synod assembled in regular convention, provided that the proposed amendment has been submitted in writing to the Board not less than seven weeks prior to the opening of the convention and has been printed in the official Reports and Memorials to the Delegate Synod; or (b) by the Board with the consent of the Board of Directors, subject to ratification by Synod." (Reference to "Board" is to the Board for Support and Pensions)

No restrictions or limitation of any kind were placed on the power to amend. This was wise and justified because the delegates to a synodical convention who were given the power to amend are not only serving Synod but are also so representative of the contributors to the Plan and of the beneficiaries of the Plan that they would not be expected to act contrary to their best interests. Synod in convention, when amending the Plan, is simply carrying out the original intent that the delegates, being both the creators of the Plan and the representatives of the contributors and beneficiaries, should have the unqualified power to amend "to fit the various conditions and possibilities obtaining in Synod."

2. The Certificate of Participation in the Pension Fund issued to participating workers states: "Certificate Holder accepts this Certificate upon the express condition and agreement on his or her part that the Pension Plan as now existing or as hereafter altered and amended by the Board of Support and Pensions and approved by Synod, is, or shall then become, a part of this Certificate as though originally therein."

3. A review of the provisions of the Plan as originally adopted also leads to the conclusion that the proposed amendment can be made.

Paragraph VI as first published in 1937 stated: "The Treasurer of Synod shall be the treasurer of the Pension Fund and the Board of Trustees of Synod's Trust Funds shall have charge of the administration of the Fund, provided 1. that the Pension Fund be kept and invested as a separate fund; 2. that no payments of benefits or administration expenses shall be paid out of the Pension Fund except on order from the Board; and 3. in no case shall any of such funds be loaned to any church, board, agency, or institution of, within, or affiliated with, Synod, nor shall any such funds be made available for any purpose other than those of the Board."

This provision was followed immediately by Paragraph VII, which stated: "The plan or any part thereof may be amended by Synod assembled in regular convention, provided that the proposed amendment has been submitted in writing to the Board not less than forty days prior to the opening of the convention, or by the Board with the consent of the Board of Directors, subject to ratification by Synod."

Here we have an express direction that no funds "be loaned to any church, board, agency, or institution of, within, or affiliated with Synod." However, it should be noted that Paragraph VII immediately following provides that "... the Plan or any part thereof may be amended by Synod assembled in regular convention. ..."

This prohibition against loans from the Pension Fund "to any church, board, agency, or institution of, within, or affiliated with Synod" was removed from the Plan. The Committee has not been able to determine why this was done or exactly when it was done. The Pension Plan was not included in the *Synodical Handbook* until the 1947 synodical convention. It seems that the prohibition had already been removed prior to that time, as it does not appear in the Plan as presented to and adopted by that convention. Various inferences might be drawn from the fact that it was removed from the Plan. However, the Committee believes that the language of Paragraphs VI and VII in the original Plan clearly indicates that it was originally intended that the Plan could be amended so as to permit loans to congregations.

4. A study of the history of the Pension Plan shows that there is precedent for amendments of a substantive nature.

We shall refer particularly to three amendments:

a. In 1950 contributions by participating congregations were increased from 4% to 8% of the worker's salary, even though the original Plan provided: "The payments of the congregations and other salary-paying organizations shall be equivalent in amount to the members' payments as herein defined." (1937 Plan, Paragraph I.f.)

b. By-Laws, Section 10.47 b (1), now provides: "In the event a worker marries while receiving an annuity, his widow and her children shall have no claim on the benefits of the Pension Fund."

This provision was not formerly in the Plan, and cutting out the rights of the widow of such a remarriage has certainly made a change detrimental from the point of view of the widow, as she previously would have been entitled to benefits.

c. By-Laws, Section 10.47 (c), formerly provided: "Synod will pay upon request for every pastor or teacher graduate one-half of his personal contribution for the first two years from the date when he became eligible for membership and one-quarter of his dues for the following two years, provided . . ."

This provision was removed from the Plan by amendment even though it was to the definite financial advantage of Synod not to make such payments and to the financial disadvantage of a graduate who may have entered upon the Plan.

These were substantive amendments affecting the rights of participating congregations and workers. In view of the fact that these amendments were recognized as being proper within the amendment procedure, the amendment proposed by this Committee which is concerned with an administrative provision (investment of trust funds) should be permissible.

LOANS TO THE GENERAL CHURCH EXTENSION FUND AND TO CHURCH EXTENSION FUNDS OF DISTRICTS ARE NOT RECOMMENDED

Although the Committee believes that the power to amend is broad enough to include an amendment which would permit loans to the General Church Extension Fund and to Church Extension Funds of Districts, the By-Law amendment recommended by the Committee would not authorize such loans.

As previously stated, the Committee is proceeding on the assumption that the Pension Funds are in the nature of trust funds and is therefore of the opinion that they should be invested in a manner proper for the investment of trust funds. The nature of the administration of Church Extension Funds and particularly the fact that there were no requirements in the By-Laws that loans from Church Extension Funds be secured by sound first mortgages has persuaded the Committee that as a matter of policy such loans should not be made from the Pension Fund.

It should be noted that this would not preclude loans from the Pension Fund to mission congregations. Such loans could be made and secured by first mortgages or first deeds of trust within the limitation placed upon such loans, with the additional funds coming from the appropriate Church Extension Fund.

PRACTICAL CONSIDERATIONS IN MAKING LOANS TO CONGREGATIONS

In the course of its deliberations, the Committee discussed numerous points involving the practical administration of loans which would be made if its recommendation should be adopted. Some of these questions were: What percentage of the Pension Fund should be so invested at any one time? What interest rate should be charged? What should be the ratio between loan and value of security?

However, the Committee concluded that, inasmuch as investment criteria change from time to time, they should not be fixed or established in the By-Laws of Synod. Therefore these matters are covered only in general terms in the proposed amendment with a delegation of authority to the Board of Directors to implement the Plan by appropriate rules and regulations on these questions.

CONCLUSION

This Committee recommends that By-Laws, Section 10.53, Accounting and Investing of the Pension Fund, be amended by adding the following:

"c. Loans may be made from the Pension Fund to incorporated congregations holding membership in Synod, such loans to be secured by first mortgages or first deeds of trust and to be made on a sound investment basis upon such other terms and subject to such rules as may from time to time be established by the Board of Directors for the purpose of administering such loans, taking into consideration rate of return, ability to repay, and value of security."

This report is a unanimous report of the Committee.

Respectfully submitted,

OSCAR T. DOERR
HERBERT F. KUENNE
JAY PROTENHAUER
JULIUS FRIEDRICH, Secretary
FRED L. KUHLMANN, Chairman

(signed)

Notices

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Hrbek, George, St. John, Selma, Ala., by Roy G. Moeller, Sept. 14.
Kunze, James, St. John, Aberdeen, S. Dak., by M. W. Dommer, Oct. 5.

PASTORS

Installed:

Bartels, William H., Immanuel, Otto, N. Y., by Elmer W. Krentz, Sept. 28.
Besalski, Robert C., as missionary in Mobile, at Grace, Mobile, Ala., by Herbert Wehmeier, Sept. 28.
Brighton, Louis A., Our Redeemer, Decatur, Ill., by Arthur T. Kuehnert, Oct. 5.
Czaminske, Paul W., as campus pastor, at Trinity, Columbia, Mo., by Pres. George W. Wittmer, Oct. 5.
Gabert, Leonard A., Grace, Brooks, and Duchess, Duchess, Alta., Canada, by Reinhold Schmidt, Oct. 5.
Graef, Frederick A., Zion, New Orleans, La., by Arthur E. Widiger, Sept. 28.
Gronbach, Arthur, Jr., as missionary in Tusculumbia, at Our Redeemer, Florence, Ala., by Carl R. Kretschmar, Oct. 12.
Hannusch, William K., Zion, Lahoma, Okla., by August H. Meitler, Oct. 5.
Hoffmann, A. G., Nazareth, Milwaukee, Wis., by Ewald M. Plass, Sept. 28.
Juengel, Martin H., St. John, Yuma, Colo., by A. H. Wagner, Oct. 5.
Knoernschild, Gerhard, St. John, Leader, Sask., by F. A. Miller, Aug. 31.
Krueger, Carl J., Emmanuel, Wecota, and Concordia, Cresbard, S. Dak., by H. H. Kuehn and F. A. Rehwaldt, Sept. 28.
Ludwig, Daniel R., Epiphany, Northfield, Ohio, by Ernest A. Eggers, Oct. 5.
Malte, Eric C., as assoc. professor at Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.
Merdinyan, Wallace R., Redeemer, New London, Conn., by C. B. Pauluhn, Sept. 28.
Meseke, Gilbert F., Zion, Hiawatha, Iowa, by J. E. Koch, Oct. 5.
Mundinger, Gerhard, as professor, at Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.
Prohl, Russell, as inst. chaplain, at St. John, New Orleans, La., by Pres. Edgar Homrighausen, April 13.
Sauer, Robert C., Immanuel, Palatine, Ill., by W. H. Mehler, Oct. 5.
Scharlemann, H. K., Trinity, Hoffman, Ill., by Pres. W. T. Janzow, Sept. 28.
Schultz, Otto G., as missionary in Indian Rocks and Largo, Fla., by Pres. F. W. Lorbberg, Sept. 28.
Schwoler, Norman, as missionary in East Riverside, Calif., by R. F. Knaus, Oct. 5.
Stenzel, August K., as asst. chaplain, Lutheran Mission Society, Baltimore, Md., by Leslie F. Weber, Sept. 28.
Suelflow, August R., asst., Mount Olive, Saint Louis, Mo., by Walter P. Schoenfuhs, July 13.
Sylvester, O. A., Immanuel, Rockwell City, Iowa, by John M. Tews, Oct. 5.
Trahms, Vernon T., as missionary in North Sioux City, at St. Paul, Sioux City, Iowa, by Pres. G. W. Lobeck, Oct. 5.
Utecht, Robert E., Emmanuel, Gettysburg, S. Dak., by D. L. Gesterling, Oct. 5.
Vetter, Donald, St. John, Madison, Nebr., by Philip Unterschultz, Oct. 5.
Weber, E. P., as president, Concordia College, at Zion, Portland, Oreg., by Karl W. Keller, Sept. 14.
Wolkenhauer, Alfred, Zion, Burnett, Wis., by Harold Krenz, Oct. 5.

Zeeb, Otto, St. Stephen (Aurora Gardens), New Orleans, La., by Pres. Edgar Homrighausen, Oct. 5.

Inducted:

Graesser, Carl F., as asst. professor, Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.
Hillers, Delbert R., as instructor, Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.
Kriefall, Luther H., as instructor, Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.
Maleske, Harold J., as asst. professor, Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.
Schroeder, Paul W., as asst. professor, Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.
Spomer, Herbert C., as instructor, Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.
Stegemoeller, Harvey A., as asst. professor, Concordia Sr. College, Fort Wayne, Ind., by C. E. Aulick, Sept. 7.

TEACHERS

Installed:

Bartelt, Cand. Kenneth, St. John, Napa, Calif., by L. E. Faasch, Sept. 14.
Borkenhagen, Martin H., principal, Our Savior, Paramus, N. J., by C. S. Kulow, Sept. 28.
Faszholz, Cand. Eugene, St. Peter, San Leandro, Calif., by H. C. Theiss, Oct. 5.
Fechner, Erwin W., Peace, Saginaw, Mich., by Lorenz F. Weber, Aug. 31.
Geyer, Harold J., Trinity, Fort Lauderdale, Fla., by Dean B. Kasischke, Sept. 21.
Goodman, Cand. Lee Eric, Concordia, Cincinnati, Ohio, by Oscar C. Decker, Sept. 7.
Harnapp, Cand. Vern, Gloria Dei, Ambler, Pa., by H. H. Mirly, Sept. 14.
Heinze, Ralph W., Immanuel, Des Plaines, Ill., by Allen H. Fedder, Aug. 31.
Irsch, Cand. Ronald, St. John, Plymouth, Wis., by G. A. Karpinsky, Sept. 28.
Jungkuntz, Paul K., St. Paul, West Allis, Wis., by Karl L. Barth, Sept. 7.
Marten, Donald, Zion, Summit, Ill., by H. E. Brauer, Sept. 28.
McDowell, J. L., The Lutheran Cooperative School, Memphis, Tenn., by Everett G. Grese, Sept. 12.
Schlieske, Milfred C., Zion, Anaheim, Calif., by E. W. Matthias, Sept. 7.
Schuetze, Howard F., St. Paul, McAllen, Tex., by A. C. Diers, Sept. 28.
Tewes, Wilbur, Immanuel, Des Plaines, Ill., by Allen H. Fedder, Aug. 31.

Official Notice

Rev. Armin Mueller has been appointed Visitor of First Circuit, W. Park Region Conference, Minnesota District, to succeed Rev. L. A. Buuck, who accepted a call to another circuit. — ERNST H. STAHLKE, President, Minnesota District.

Election Result

Prof. Arthur M. Vincent has been called as associate professor in the Department of Practical Theology for homiletics and evangelism;

Prof. Kenneth H. Breimeier, as associate professor in the same department for pastoral theology and counseling at Concordia Seminary, St. Louis. — FREDERIC NIEDNER, Secretary, Board of Control.

Calls for Nominations

Concordia Theological Seminary Springfield, Ill.

With the approval of Synod's Board for Higher Education, the Board of Control of Concordia Theological Seminary, Springfield, Ill., herewith invites all congregations in Synod to nominate suitable candidates for the office of president to succeed the late Dr. Walter A. Baepler.

Candidates must possess the necessary qualifications to serve as spiritual, academic, and administrative head of the seminary; executive officer of the Board of Control; spiritual adviser to the students; and to perform such duties of this office as are outlined in the synodical Handbook.

In view of the present and future expansion program at the seminary we invite a wide participation on the part of the congregations of Synod in helping us to find the man best qualified to meet the demands and responsibilities of this important office.

Nominations together with statements bearing on the qualifications of the candidates should be sent to the secretary of the Board of Control within four weeks of the appearance of this announcement. — B. H. SELCKE, D.D., Secretary, Board of Control, 120 W. Monroe St., Petersburg, Ill.

Immanuel Lutheran College Greensboro, N. C.

The Missionary Board of the Synodical Conference in a regular meeting resolved to issue a call for candidates for two professorships at Immanuel Lutheran College, Greensboro, N. C., and to publish notice to this effect in the official church papers of the constituent Synods of the Synodical Conference.

Congregations are now requested to place names of candidates in nomination for these two professorships. The professors are to assume duties as agreed upon by the members of the faculty and the Board of Control of Immanuel Lutheran College.

Names of candidates should be forwarded during the next six weeks to The Missionary Board of the Lutheran Synodical Conference, 210 North Broadway, St. Louis 2, Mo. — PAUL BOECLER, Secretary.

Nominations

For the Office of President

St. John's College, Winfield, Kans.

Prof. Arthur M. Ahlschwede, Richmond Heights, Mo., by Redeemer, St. Paul, Minn.
Rev. Robert O. Bannon, Pittsburgh, Pa.: Trinity, Swissvale, Pa.
Rev. Reuben Beisel, Minneapolis, Minn.: Bethlehem, St. Paul, Minn.; Redeemer, St. Paul, Minn.
Dr. Robert Bertram, Valparaiso, Ind.: Trinity, Winfield, Kans.; Redeemer, Wichita, Kans.
Prof. George J. Beto, Austin, Tex.: St. John's, Ellinwood, Kans.
Rev. Kurt W. Biel, St. Louis, Mo.: St. Paul, Austin, Tex.; Faith, Topeka, Kans.; Immanuel, Fargo, N. Dak.; Trinity, Pueblo, Colo.; Trinity, Grand Island, Nebr.; First, Neosho, Mo.; St. Peter's, Monte Vista, Colo.; Zion, Hiawatha, Kans.; St. John's, Monett, Mo.; St. John's, Baldwin, Ill.; Mount Olive, Upsala, Minn.; St. John's, Grey Eagle, Minn.; Zion, Stillwater, Okla.; Trinity, Garden City, Kans.; Zion, Newton, Kans.; St. Paul's, Fairview, Kans.; First, Sabetha, Kans.
Rev. Armin Born, Detroit, Mich.: First, Ponca City, Okla.
Dr. John Choitz, Detroit, Mich.: Bethany, Chicago, Ill.
Dr. Donald Defner, Berkeley, Calif.: Trinity, Winfield, Kans.; Our Savior, New Orleans, La.
Rev. Wilbert J. Fields, Ames, Iowa: Resurrection, St. Louis, Mo.; St. Michael's, Portland, Oreg.
Rev. Edwin Fritze, St. Louis, Mo.: Zion, Athol, Kans.; St. John's, Kensington, Kans.; First, Phillipsburg, Kans.
Prof. Paul Gabbert, Bronxville, N. Y.: Bethel, University City, Mo.
Prof. Arthur E. Graf, Springfield, Ill.: First Ponca City, Okla.
Rev. William S. Graumann, Riverside, Calif.: Trinity, Freistatt, Mo.; Christ, Normal, Ill.; Holy Cross, Wichita, Kans.; First, Ponca City, Okla.
Rev. Martin A. Haendschke, St. Louis, Mo.: Salem, Afton, Mo.
Rev. Paul Hansen, Denver, Colo.: Bethlehem, Lakewood, Colo.; Trinity, Winfield, Kans.
Rev. Leonard W. Heidemann, Seward, Nebr.: Zion, Pittsburg, Kans.; Trinity, Paola, Kans.; First, Paola, Kans.; Zion, Newton, Kans.; St. Peter's, Humboldt, Kans.
Rev. Kenneth Hoffmann, Cleveland Heights, Ohio: Trinity, Garden City, Kans.
Prof. George W. Hoyer, St. Louis, Mo.: Trinity, Winfield, Kans.
Dr. Albert G. Huegli, River Forest, Ill.: Bethel, University City, Mo.; Immanuel, Wichita, Kans.
Dr. Allan H. Jahsmann, St. Louis, Mo.: Trinity, Winfield, Kans.
Prof. Edgar J. Keller, Villa Ballester, Argentina: St. John's, Ellinwood, Kans.
Prof. Karl W. Keller, Portland, Oreg.: Bethel, University City, Mo.; St. John's, Salem, Oreg.
Rev. Clarence W. Knippa, Tulsa, Okla.: St. Paul's, Enid, Okla.; St. Paul's, Texhoma, Okla.; First, Ponca City, Okla.
Rev. William Kohn, Hyattsville, Md.: Christ, Yonkers, N. Y.
Prof. Fred Kramer, Springfield, Ill.: Faith, Derby, Kans.
Rev. W. Harry Krieger, Traverse City, Mich.: Mount Olive, St. Louis, Mo.; Trinity, Morrill, Nebr.
Prof. Overt Kruger, Winfield, Kans.: Saint John's, Newkirk, Okla.; Immanuel, Breckinridge, Okla.
Rev. George A. Loose, Baltimore, Md.: Messiah, St. Louis, Mo.
Dr. Richard Luecke, Trenton, N. J.: Trinity, Winfield, Kans.
Rev. Gerold Martin, Racine, Wis.: Immanuel, Loveland, Colo.

Prof. Albert E. Meyer, Bronxville, N. Y.: St. Paul's, Enid, Okla.; Redeemer, Cushing, Okla.; St. John's, Granite, Okla.; St. Paul's, Concordia, Mo.
Rev. H. Armin Moellerling, Palisades Park, N. J.: Bethany, Omaha, Nebr.
Rev. Edwin A. Neger, Fort Wayne, Ind.: Trinity, Atchison, Kans.
Rev. Alvin J. Norden, Lincoln, Nebr.: Trinity, Nashville, Ill.
Rev. G. W. Obenhaus, Houston, Tex.: Saint Stephen, Houston, Tex.
Dr. Clarence Peters, St. Louis, Mo.: Hope St. Louis, Mo.
Dr. Robert Schnabel, Ft. Wayne, Ind.: Trinity, Winfield, Kans.
Prof. Arthur M. Vincent, St. Louis, Mo.: Faith, Oklahoma City, Okla.; Good Shepherd, Midwest City, Okla.
Rev. Arnold T. Wangerin, Denver, Colo.: Evergreen, Evergreen, Colo.
Rev. Lorenz F. Weber, Saginaw, Mich.: Grace, Edmonton, Alta., Can.
Prof. Carl Weidmann, Bronxville, N. Y.: Unity, St. Louis, Mo.
Rev. Edward Wessling, Madison, Wis.: Trinity, Winfield, Kans.
Dr. Roland P. Wiederaenders, Corpus Christi, Tex.: Holy Cross, Wichita, Kans.
Dr. Walter F. Wolbrecht, Kirkwood, Mo.: Redeemer, St. Paul, Minn.
Prof. Leonhard C. Wuerffel, St. Louis, Mo.: Zion, Alva, Okla.; First, Ponca City, Okla.
Prof. Lorenz Wunderlich, St. Louis, Mo.: Trinity, Mission, Kans.; Zion, Hillsboro, Kans.; Immanuel, Wichita, Kans.; Saint John's, Topeka, Kans.; Trinity, Winfield, Kans.; Trinity, Norman, Okla.; St. Paul's, Fort Wayne, Ind.; Redeemer, Grand Rapids, Mich.; St. John's, Lanesville, Ind.; Grace, Western Springs, Ill.

Any additional correspondence regarding these candidates must be sent within three weeks of the publication of this notice to the undersigned. REV. LEO J. FENSKE, Secretary, Board of Control, 707 West Evans, Pueblo, Colo.

Changes of Address

Pastors:

Beaver, Arnold F., Hamburg, Wis.
Bergmann, Elmer F., 1975 S. Marion, Denver 10, Colo.
Bickel, Arthur O., 254 Agate Way, Broomfield, Colo.
Brighton, Louis A., 1010 N. Brush College Rd., Decatur, Ill.
Broecker, Carl F., 2241 Hayden, Altoona, Wis.
Busarow, Gilbert N., 5929 N. 67th St., Milwaukee 18, Wis.
Derwig, George C., c. r. m., 1434 Eighth St., N. W., Calgary, Alta., Canada
Geidel, Arthur W., 216 Mastic Rd., Mastic Beach, L. I., N. Y.
Grumm, A. Lorenz, 417 Greve Rd., Warrington, Fla.
Horn, Oscar H., Zion Lutheran Church, Lacy and Mojavi, Victorville, Calif.
Jones, William H., 910 W. Washington Rd., East Point, Ga.
Meyer, Chaplain (Capt.) Daryl G., 6550th Air Base Group, Office of the Chaplain, Patrick AFB, Fla.
Morrison, Donald W., 924 N. Chestnut St., Lansing 6, Mich.
Mueller, Gustav, em., Home for Aged Lutherans, 7500 W. North Ave., Wauwatosa 13, Wis.
Mueller, Norbert H., 4231 Williamson Rd., Bridgeport, Mich.
Rathjen, Carl A., 1959 Granada Dr., Twin Falls, Idaho
Reuning, Walter H., 720 Palm Ave., Palm Springs, Calif.
Sauer, Robert C., 14 W. Wood St., Palatine, Ill.
Schuetz, Henry L. W., em., 304 N. Waverly St., Orange, Calif.
Schulze, Paul J., 8026 S. E. Woodstock Blvd., Portland 6, Oreg.
Van, Fred W., 3731 W. 216th Pl., Matteson, Ill.
Wright, Arthur F., 812 Babbitt Rd., Cleveland 23, Ohio

Teachers:

Huebner, Donald, 1214 Longmeadow Dr., Glenview, Ill.
Kebuschull, Lowell, 2306 W. Iowa, Chicago 22, Ill.
Kolander, Eugene E., 1521 Main Ave., Sheboygan, Wis.
Paulos, Victor, 216 N. May Ave., Monrovia, Calif.
Roth, Edgar N., R. 2, Milford, Ill.
Schormann, Martin P., R. 1, Lone Rock, Iowa
Weinrich, H. A., em., 5846 Ferris Ave., St. Louis 20, Mo.

Our Venture of Faith

February 1 to November 1, 1958

Contributed by the Districts of Synod

Alberta and British Col.	\$ 38,980.45
Atlantic	331,933.05
California and Nevada	213,750.00
Central	752,609.17
Central Illinois	323,151.82
Colorado	120,181.89
Eastern	202,907.28
English	497,096.55
Florida-Georgia	61,466.24
Iowa East	178,000.00
Iowa West	334,592.00
Kansas	280,502.77
Manitoba and Saskatchewan	32,179.42
Michigan	773,703.45
Minnesota	741,579.26
Montana	21,698.42
North Dakota	115,686.12
North Wisconsin	336,597.97
Northern Illinois	632,498.79
Northern Nebraska	172,985.51
Northwest	202,924.44
Oklahoma	88,872.47
Ontario	104,999.98
South Dakota	130,369.72
South Wisconsin	416,375.87
Southeastern	181,000.00
Southern	78,750.00
Southern California	195,000.00
Southern Illinois	192,034.20
Southern Nebraska	228,689.68
Texas	256,000.00
Western	616,056.28
	\$ 8,853,172.80

Operating Statement 1958

Required Feb. 1—Nov. 1	\$12,000,000.00
Received Feb. 1—Nov. 1	9,136,884.21
	\$ 2,863,115.79

CHAS. E. GROERICH, Assistant Treasurer

Still Moving Up

Just a few items. You draw your own conclusions.

Receipts, October:

1958	\$ 1,493,587
1957	1,228,368
Gain	\$ 265,219 21.6%

Receipts, first

9 months:	
1958	\$ 9,136,884
1957	7,806,625
Gain	\$ 1,330,259 17%

A 17% gain for all of 1958 would

mean: \$14,856,721

We're still moving up.

There are three months' returns left in 1958 to tell the complete story for this year. God does love a cheerful giver. He said so. (2 Cor. 9:7)

ARNOLD H. GRUMM



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 - Away in a Manger
 - Oh, Come, Little Children
 - Silent Night
- No. 59W1007

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- Jesus Loves Me
 - Jesus Loves Children
 - 'Tis Jesus Loves the Little Ones
 - I'm Glad My Savior Loves Me
- No. 59W1006

BOOK III SONGS OF PRAISE

- Two Little Eyes
 - Who Made the Sky
 - God Is Near
 - Praise Him, Praise Him
- No. 59W1009

BOOK IV SLEEPYTIME SONGS

- Now the Day Is Over
 - Dear Father in Heaven
 - Jesus, Tender Shepherd
 - Now the Light Has Gone Away
- No. 59W1008